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THE ART OF LOVE

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*Author of "Rational Sex Ethics," "Sex
and Life," "Sex Histories"*

Sold only to members of the recognized professions



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RATIONAL SEX SERIES

RATIONAL SEX ETHICS.

by W. F. Robie, M.D.

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RICHARD G. RADGER, PUBLISHER, BOSTON



PREFACE

No treatise on the sex question is complete without an extended consideration of the art of love. My former books on sex, while often briefly dealing with some aspects of the mechanical or physical side of sex, have chiefly been concerned with its psychology.

A book, to be of use to beginners in marriage, must be very plain in its language and ignore no detail. The only modern book I know which attempts this is one for which I wrote an introduction several years ago, "Sane Sex Life and Sane Sex Living," by H. W. Long, M. D. It would be folly to attempt, and I would not have it thought that I expect to improve upon this book, so far as it goes. The book referred to, however, is very brief, deals almost exclusively with the mechanical and physical sides of sex, gives little by way of illustration from actual cases, and refers very little or not at all to the literature on this subject.

While the book here presented will not be an exhaustive treatise, it is my purpose to treat the subject adequately for all ordinary purposes, to correlate the psychic and physical sides of the love relation, to illustrate details to some extent by cases that have come under my own observation, and to discuss quotations from the older literature on the subject; for there is a literature on this subject, fairly complete, though kept almost entirely from the professional and public eye, while such books on the relations of married people which have been generally known have dealt almost exclusively with Platonic relations and aesthetic considerations; and such attempts have been made to elucidate the actual physical sex relations have been abstract or general.

To show the average physical aspect

fications that must be made for man and woman, and then to show the way for them to become and

remain true married lovers, is my present purpose, made difficult by a deeply entrenched ignorance and prejudice, by a whole psychology of erroneous sex thinking, and by a pathological physiology of married love. Not a week goes by in which I do not find couples, long married, whose psychic barriers have never been broken down, and whose ignorance of the physical adaptations necessary for love's perfect consummation is nothing short of amazing.

If ignorance were bliss it might be folly to be wise; but where ignorance leads to prostitution, divorce, ill health, neurosis, unhappiness, it were better to be wise, even at the price or some shocks to the sensibilities of those reared under and adhering to the old traditions.

And yet I shall show that, while the older idealistic writers left everything to instinct and made the whole subject of married love so refined and remote that few blundered into right ways of physiological living, there were people who lived happily and physiologically, there was a literature two thousand years ago, so precise and complete that had it been heeded no one could have gone astray.

The tendency of those students who have noted the disasters attendant upon the almost utter neglect of the art of love in marriage is at present, while giving instruction which is absolutely correct, to make love in its consummation so baldly physical or material and all love's aspirations so destitute of ideals that the refined look upon their teachings as sensual or salacious. Undoubtedly these criticisms are largely unjust; but it is hardly possible to discuss the physical side of sex in its details when shame, prudery, and disgust, as the result of the sex tabu, have so long existed, without offending many. Such discussions even take away the breath of some who recognize the honor, purity, and beauty of a legitimate sex life and who are in dire straits for lack of adequate directions for living such a life properly.

We have long considered sex as the depraved part of our nature. Many people consider the psychic or Platonic relations of married people far above their physical sex relations, and that the former may be enhanced by sacrificing the latter. Some recognize the legitimacy and neces-

sity of both the psychic and the physical, while others, of inferior type, have no desire or ability beyond the physical relation.

I have always endeavored, in my writings concerning sex, to express my belief that the psychic and physical went hand in hand, that without physiological physical relations completely understood and properly performed there could never be permanent, intense, and ennobling psychic union. All experiences, of my own and others, tend to show conclusively that the erotic physical plays just as legitimate a part in married love and is to be no more ashamed of than the erethic psychical.

The psychic yearning and association is more abiding and satisfying, and at its best is so perfect a communion that were it possible for this relation to exist without the other it might be considered as all-sufficient and an end in itself; but this longing for super-sense to the exclusion of the sensuous receives a rude shock when confronted with the certain knowledge that the soul affiliations of marriage can never attain their highest plane, can seldom be realized at all, and if realized can never be permanent without the sensuous as precursor and accompanist. Yet, the physical, if it is alone courted, without higher aspiration, yields selfish, sensual satisfaction alone, which is incomplete and unenduring.

There has been so much neglect of the physical side, and so many evils and so much misery and unhappiness have resulted therefrom, that it is perhaps natural that there should now be a tendency to apotheosize that side and omit consideration of the other side entirely. This gives a distorted and incomplete view of the sex relation, very shocking to those who have been in the habit of looking at it only from the psychic side and who have considered the physical an unnecessary evil, to be scorned and ignored.

My unenviable task is to attempt to present sex in its entirety, in its true beauty and in its dual aspect, the physical part at least necessary for health and happiness, as well as necessary for the perfection of the psychic part, which is the most enduring and permanently satisfying bond of men and women and to show that the psychic and physical ele-

Preface

ments of the sex instinct, taken together—for they are inseparable—are fundamental to our progress in literature, altruism, morality, idealism, and religion, and to our comprehension and appreciation of nature and art, and to the perfect realization of all the real joys of men and women.

While this book is written especially for the professions, it may seem exceedingly simple to some members of all professions. Nevertheless, it may prove of use to those whose correct early instruction, common sense, or accurate investigations have rendered its teachings superfluous if it shows them the necessity of expounding such teachings as it contains to the large majority of married folks. At the same time the author is fully aware that the mass of professional people have ill-defined ideas on this subject, are hesitant about teaching what they themselves really know, and underestimate greatly the distresses, illnesses, and infidelities which overtake those who would always remain happily married if they understood some of these simple first principles.

While the author has made some special study along these lines, he does not pose as an absolute authority nor speak in any critical way of the failure of the profession as a whole to master and teach the facts of correct sex living. He thinks that in recent years the profession has been very unjustly condemned from within its own ranks. Especially do those urban specialists who condemn the general practitioner fail to realize that it would be ordinarily utterly impossible for them to step into the shoes of those same general practitioners and discharge their duties with any approximation to the celerity, exactness, and humanity which characterize the work of their rural brethren. In other words, extended observation is conclusive to the effect that city men and specialists, while supposedly better trained are really, because of the facilities for a multiplication of judgments and a division of responsibility (an opportunity to "pass the buck," so to speak), less reliable in emergencies and at least as prone to error in diagnosis and treatment as the country doctor.

But in this matter of sex knowledge and instruction,

whether the man be urban or rural, he is ordinarily destitute of much desirable knowledge and hesitant about using what he has, and he must be absolved from any blame for this, since the absurdly prudish attitude of the public, initiated and fostered by the teleological pronouncements of a pre-scientific era, have made it well nigh impossible, if he values his professional standing, for him to acquire from its fountain-head, normal man, any knowledge of sex beyond his own individual experience and the perfectly obvious; and if by hook or crook he does acquire any such knowledge and attempt to impart it, even where most needed, it is tantamount to placing his social standing and his modest income in jeopardy. Perhaps I should have used the past tense in the preceding sentence, for there is at present certainly a greater willingness on the part of the patient to discuss his private life with his doctor with a view to receiving intelligent advice, and also a disposition on the part of educated men and women to reveal their mistakes or successes in sex living to those who will properly use them as a basis for instruction to others who are passing along the same road.

It is certain that, no matter how great the other multitudinous requirements of the physician, he will not long be excused for not acquiring and judiciously promulgating the salient truths of correct sex living; and it is my belief that the legal, educational, ministerial, and other professions will not long be condoned by individual, private conscience, nor excused by public demand from duties to the race, according to their several lights in this direction.

It is the author's hope that here and in his former books the busy professional man, untaught by college of arts or school of medicine the real, fundamental facts of life, may find a compendium of information concerning these long neglected but necessary stepping-stones to all knowledge and achievement, also argument and convincing proof that the dissemination of the truths set forth is laudable and necessary.

Above all he desires to so avoid a complex terminology that, should the doctor see and believe but not have time to

fully expound these principles, he may if he chooses turn any of these books over to his patients or friends with the knowledge that in the main they will be readable and understandable to all manner of men and women.

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REVERENTAE ET APOLOGIA

I would that I could pay fitting tribute to all former and contemporary earnest students of sex. Many of them have carried to completion monumental works, despite the great opprobrium in which till recently all such students and writers have been held, and in spite of the serious handicap resulting from the great diffidence concerning sex matters in general which has made individual reticence in disclosing the intimate facts of the sex life almost universal among refined people.

What background could one have had who, like myself, found the sex life all awry and who would attempt a solution for self and others without the studies of Griesinger, Forel, Bloch, Moll, Freud, Ellis, Hall, and numerous others? I confess that without the humanistic and scientific inspiration of Hall's "Adolescence" I should probably never have written what, when I first saw that book, was forming in the back of my mind. This unchallenged master of genetic psychology, this dean of individual pedagogy, this pioneer interpreter and instructor of the adolescent mind has, I believe, done more to stimulate correct sex thought and action than any other American; and I say this though he criticises me, chiefly for my leniency toward autoérotism.

But had I the inspiration to begin I could not have gone far without that most scientific treatise, "Studies in the Psychology of Sex," to which Havelock Ellis has devoted most of his life-work.

Perhaps I should not exalt Hall and Ellis above others whom I have and have not named; but for me these two were the greatest sources of early inspiration and information, though later inspiration came from the sufferings of a humanity revealed and information accumulated from the individual revelations of a "cloud of witnesses."

I have all through my writing inveighed against dogmatism. The dogmatism of the early church and that of prescientific medicine have each in turn come in for criticism; and yet I am sensible that I myself have been dogmatic often, perhaps at times disagreeably so. Let me explain and apologize as best I may.

I have endeavored never to assert the universal applicability of any line of conduct looking to a better, a happier, a more ideal of sex life which has arisen or could possibly have arisen in my own consciousness. Further, I have endeavored never to subscribe fully to the tenets of any man whose philosophy has been based solely on *a priori* reasoning. I have always tried to give weight only to the arguments of those whose assemblage of actual facts tended to an obvious end. When the multitudinous facts of the numerous incontestable life-stories of representative men and women have all pointed in one direction, when by direct statement or inference similar revelations collected by others have corroborated my findings, I have assumed that an axiom was established. Axioms arrived at in this way, I have used as a basis for some dogmatic statements to adolescent youths and maidens, to the inevitably single and the unhappily married. I know not if these axioms be axioms; but you have the facts on which they are based and they cannot be discredited, since anyone of moderate training and sufficient persistency can collect as many more just like them. If the reasoning from these facts is faulty, you are at liberty to synthesize them into a fuller and better philosophy. No foreglimpse tells me whether my doctrines, which are by no means unique, though unquestionably having a present application, will be of future value as guides to proper sexuality.

Human nature is always being modified. A multiple-called soma and a genetic psyche predicate, on the one hand phantasmagorical, on the other almost unnoticeable, change.

An Einstein-like theory of relativity which introduces a material fourth dimension may be assumed for the immaterial and involve, not only all science, but all life.

I am content to leave it to the future to scrap outworn or supernumerary parts of my work. My only hope and

ambition is that my interpretation of facts may serve as a transient stepping-stone to better things for those whose health and morals have been impaired, whose joys have been curtailed by ignorance.

I regret once again the scientific shortcomings, the lack of specific references to authorities, the ill arrangement of material and incomplete treatment of this most important subject, and plead, in self-extenuation, the economic problem, the problem of one whom college left one thousand dollars in debt and whose professional education after marrying doubled the debt; one whose affianced was, in the opinion of country doctor and city specialist, predestined to chronic mental invalidism, but who as wife gave birth to four of their seven children in the four years succeeding their marriage at twenty-three; one whose avocations outside medicine have been multifarious, and whose duties for long periods of general medical practise in a small community have been somewhat exacting, one to whom the problem of a liberal culture for the six living children has had all the usual perplexities and involved some of the usual sacrifices.

And yet this excuse is no excuse whatever, for the writer knows with absolute finality that he has lived better, probably longer, done more and better work (and the same applies to his wife, who is still his amanuensis, and who deplores, as usual, his personal allusions) thus hampered, thus handicapped, as some would say, thus beatifically situated, he would say, than he could possibly have done if he had remained single, though he had been stimulated to endeavor by the ambition of a Napoleon, assisted by the wealth of a Croesus, made apperceptive by the wisdom of a Solomon, and though the invitation, which is well-nigh a compulsion, of the single state to narrowness, selfishness, and profligacy had been resisted.

THE ART OF LOVE

THE ART OF LOVE

CHAPTER I

THE KAMA SUTRA

There is a peculiar irony in the incontestable fact that before monogamy had any recognized claims on man, before there was any Christian sanctification of marriage, when license, concubinage, and all sexual irregularities were matters of course, there was accurate knowledge and explicit instruction concerning the art of love, without which no normal married pair can be continuously healthy, happy and virtuous; nor—and I say it after deliberate thought on what I have learned from the study of the sex lives of men and women for more than a quarter of a century—can such a pair possess permanently any one of these three desirable states.

The irony is manifest when we correlate the fact of the upbuilding of monogamy, of the Christian sanctification of the marriage for all time of one man and one woman, and the resulting wonderful strides of the human race toward a more perfect civilization, with the other equally obvious fact that the Christian tabu of sex, the exhortation to asceticism, making all sex acts a sin and all sex thought and instruction a disgraceful procedure, are the predominant factors, if not the sole factors, which have caused or are causing in society infidelity, divorce, free love propaganda, neurosis, insanity, and a general disregard for conventional or coercive marriage which are so apparent today, and which are sources of alarm to all advocates of happy home life, of social betterment, and of general culture, and to all, Christian and

Pagan alike, who look forward to a high destiny for mankind.

This paradox has been shown to some extent in my former works, but will be made more clear as this work progresses. For our present purpose it is sufficient to state that there is a real art of love to be learned by all who would be strong and progressive men and women, true, pure, happy, married lovers.

Despite the old theological idea that the love life was all instinctive, that love thoughts must be unspoken and love acts unseen, the merest tyro or the most accomplished Don Juan at large will admit that good men and women are universally, until taught by study and experience, utterly destitute of all but the most superficial knowledge of how to love.

But such knowledge is as necessary for the wife as for the courtesan. It is more necessary if the wife is to triumph ultimately and the prostitute vanish.

Where shall one go to seek knowledge of the mechanical, the physical, the natural, the psychic procedures that are involved in the different stages of a consummated love?

Before automobiles were in vogue, when I needed a horse, I invariably went to the oldest, the largest, the most astute horsedealer available. Why not in our beginnings in the art of love go to those who were not ashamed of this, who followed this as a religious rite, who frankly made the fundamental process of life one of the three main things in life, who studied it seriously and exhaustively, who talked about it freely and simply and fearlessly, who recognized sense pleasure, sexual pleasure, as inevitable, desirable, a joyful factor of human life, smiled upon by the gods?

The Kama Sutra, or aphorisms of love, was written by Vatsyayana some sixteen hundred years ago. This book is a summary of all the important parts of the Hindu literature on the art of love previous to that time. He quotes from at least ten different authorities on this subject, some of whom wrote several centuries before he did.

It is safe to say that before the Christian era rules for the conduct of lovers were written out in perfectly simple

language that could be understood by all. These rules have been lost, ignored, withdrawn from circulation, to such an extent that only a few know of their existence. Years ago I read part of the Kama Sutra in German, so I knew of its existence; but, needing it for my present purpose, I was on the lookout for it through dealers in rare books for a year, and finally paid sixty-five dollars for a copy, though it is a little book of less than two hundred pages which ordinarily should sell for a dollar and a half. If it were so sold to the general public today, in spite of the nonsensical remedies advised, in spite of the serious descriptions of love charms and philtres, even taking into consideration its exaggerated idea of the value of some of the arts of love, and what might be construed as some encouragement to prostitution and perversion, I have not the slightest doubt that it would prevent endless prostitution, divorce, venereal disease, neurosis, and unhappiness, and probably do more to promote marriage and happy home life than all the advice of scientists, altruists, and preachers has done.

I am going to quote rather fully from the "Kama Sutra," in order that the professions may compare its teachings with what I have said formerly and what I say in the present book. It will be seen, I think, that the art of love thus described, but kept practically from all eyes, is very like the art of love which I urge after long years of study of the sufferings, disharmonies, and tragedies in my own married life and in the lives of thousands of others, as the only way to make marriage a happy, alluring, vitalizing, permanent state for men and women.

Yet at the present time not one married pair in ten knows enough of these things to be enthusiastic supporters of matrimony; and the few who do are those who in later life have stumbled on proper sexual living, after years of the tragedy of complete or partial ignorance.

Of course right now a few are being given necessary instructions by parent, friend, or physician, whose knowledge is adequate and whose shame and prudery have been mastered enough to allow them to speak.

Let us remember in considering the "Kama Sutra" that it was the work of deep religious import, written by a religious student.

The author says concerning it and himself:

"After reading and considering the works of Babhravya and other ancient authors, and thinking over the meaning of the rules given by them, this treatise was composed, according to the precepts of the Holy Writ, for the benefit of the world, by Vatsyayana, while leading the life of a religious student at Benares, and wholly engaged in the contemplation of the Deity. This work is not to be used merely as an instrument for satisfying our desires. A person acquainted with the true principles of this science, who preserves his Dharma (virtue or religious merit), his Artha (worldly wealth) and his Kama (pleasure or sensual gratification), and who has regard to the customs of the people, is sure to obtain the mastery over his senses. In short, an intelligent and knowing person, attending to Dharma and Artha and also to Kama, without becoming the slave of his passions, will obtain success in everything that he may do." Page 9.

Man, the period of whose life is one hundred years, should practice Dharma, Artha, and Kama at different times and in such a manner that they may harmonize together and not clash in any way. He should acquire learning in his childhood, in his youth and middle age he should attend to Artha and Kama, and in his old age he should perform Dharma, and thus seek to gain Moksha, i. e., release from further transmigration. Or, on account of the uncertainty of life, he may practice them at times when they are enjoined to be practiced. But one thing is to be noted, he should lead the life of a religious student until he finishes his education.

Dharma is obedience to the command of the Shastra or Holy Writ of the Hindus to do certain things, such as the performance of sacrifices, which are not generally done, because they do not belong to this world, and produce no visible effect; and not to do other things, such as eating meat, which is often done because it belongs to this world, and has visible effects.

Dharma should be learnt from the Shruti (Holy Writ) and from those conversant with it.

Artha is the acquisition of arts, land, gold, cattle, wealth, equipages and friends. It is, further, the protection of what is acquired, and the increase of what is protected.

Artha should be learnt from the king's officers, and from merchants who may be versed in the ways of commerce.

Kama is the enjoyment of appropriate objects by the five senses of hearing, feeling, seeing, tasting and smelling, *assisted by the mind together with the soul*. The ingredient in this is a peculiar contact between the organ of sense and its object, and the consciousness of pleasure which arises from that contact is called Kama.

Kama is to be learnt from the "Kama Sutra" (aphorisms on love) and from the practice of citizens.

When all the three, viz., Dharma, Artha and Kama, come together, the former is better than the one which follows it, i. e., Dharma is better than Artha, and Artha is better than Kama. But Artha should always be first practiced by the king, for the livelihood of man is to be obtained from it only. Again, Kama being the occupation of public women, they should prefer it to the other two, and these are exceptions to the general rule.

Objection

Some learned men say that as Dharma is connected with things not belonging to this world, it is appropriately treated of in a book; and so also is Artha, because it is practiced only by the application of proper means, and a knowledge of those means can only be obtained by study and from books. But Kama being a thing which is practiced even by the brute creation, and which is to be found everywhere, does not want any work on the subject.

Answer

This is not so. Sexual intercourse being a thing dependent on man and woman requires the application of proper means by them, and those means are to be learnt from the Kama Shastra. The non-application of proper means,

which we see in the brute creation, is caused by their being unrestrained, and by the females among them only being fit for sexual intercourse at certain seasons and no more, and by their intercourse not being preceded by thought of any kind.

Of Sexual Union,

Kinds of sexual union according to—

(a) Dimensions.

(b) Force of desire or passion.

(c) Time.

Kinds of Union

Man is divided into three classes, viz., the hare man, the bull man, and the horse man, according to the size of his lingam.

Woman, also, according to the depth of her yoni, is either a female deer, a mare, or a female elephant.

There are thus three equal unions between persons of corresponding dimensions, and there are six unequal unions, when the dimensions do not correspond, or nine in all, as the following table shows:

<i>Equal</i>		<i>Unequal</i>	
<i>Men</i>	<i>Women</i>	<i>Men</i>	<i>Women</i>
Hare	Deer	Hare	Mare
Bull	Mare	Hare	Elephant
Horse	Elephant	Bull	Deer
		Bull	Elephant
		Horse	Deer
		Horse	Mare

In these unequal unions, when the male exceeds the female in point of size, his union with a woman who is immediately next to him in size is called high union, and is of two kinds; while his union with the woman most remote from him in size is called the highest union, and is of one kind only. On the other hand, when the female exceeds the male in point of size, her union with a man immediately next to her in size is called low union, and is of two kinds; while her union with a man most remote from her in size is called the lowest union, and is of one kind only.

In other words, the horse and mare, the bull and deer, form the high union, while the horse and deer form the highest union. On the female side, the elephant and bull, the mare and hare, form low unions, while the elephant and the hare make the lowest unions.

There are, then, nine kinds of union according to dimensions. Amongst all these, equal unions are the best, those of a superlative degree, the highest and the lowest, are the worst, and the rest are middling, and with them the high are better than the low. (High unions are said to be better than low ones, for in the former it is possible for the male to satisfy his own passions without injuring the female, while in the latter it is difficult for the female to be satisfied by any means.)

There are also nine kinds of union according to the force of passion or carnal desire, as follows:

<i>Men</i>	<i>Women</i>	<i>Men</i>	<i>Women</i>
Small	Small	Small	Middling
Middling	Middling	Small	Intense
Intense	Intense	Middling	Small
		Middling	Intense
		Intense	Small
		Intense	Middling

A man is called a man of small passion whose desire at the time of sexual union is not great, whose semen is scanty, and who cannot bear the warm embraces of the female.

Those who differ from this temperament are called men of middling passion, while those of intense passion are full of desire.

In the same way, women are supposed to have the three degrees of feeling as specified above.

Lastly, according to time there are three kinds of men and women, viz., the short time, the moderate time, and the long time, and of these, as in the previous statements, there are nine kinds of union.

But on this last head there is a difference of opinion about the female which should be stated.

Auddalika says "Females do not emit as males do. The

males simply remove their desire, while the females, from their consciousness of desire, feel a certain kind of pleasure, which gives them satisfaction, but it is impossible for them to tell you what kind of pleasure they feel. The fact from which this becomes evident is that males, when engaged in coition, cease of themselves after emission, and are satisfied, but it is not so with females."

This opinion is, however, objected to on the grounds *that if a male be long-timed, the female loves him the more, but if he be short-timed, she is dissatisfied with him.* And this circumstance, some say, would prove that the female emits also.

But this opinion does not hold good, *for it takes a long time to allay a woman's desire*, and during this time she is enjoying great pleasure, it is quite natural that she should wish for its continuation. And on this subject there is a verse as follows:

"By union with men the lust, desire or passion of woman is satisfied, and the pleasure derived from the consciousness of it is called their satisfaction."

The followers of Babhravya, however, say that the semen of women continues to fall from the beginning of the sexual union to its end, and it is right that it should be so, for if they had no semen there would be no embryo.

To this there is an objection. In the beginning of coition the passion of the woman is middling, and she cannot bear the vigorous thrusts of her lover, but by degrees her passion increases until she ceases to think about her body, and then finally she wishes to stop from further coition.

This objection, however, does not hold good, for even in ordinary things which revolve with great force, such as a porter's wheel, or a top, we find that the motion at first is slow, but by degrees it becomes very rapid. In the same way the passion of the woman having gradually increased, she has a desire to discontinue coition, when all the semen has fallen away. And there is a verse with regard to this as follows:

"The fall of the semen of the man takes place only at the end of coition, while the semen of the woman falls continu-

ally, and after the semen of both has all fallen away then they wish for the discontinuance of coition."

Lastly, Vatsyayana is of opinion that the semen of the female falls in the same way as that of the male.

Now someone may ask here: If men and women are beings of the same kind, and are engaged in bringing about the same result, why should they have different works to do?

Vatsya says that this is so because the ways of working as well as the consciousness of pleasure in men and women are different. The difference in the ways of working, by which the men are the actors, and women are the persons acted upon, is owing to the nature of the male and female, otherwise the actor would be sometimes the person acted upon, and vice-versa. And from this difference in the ways of working follows the difference in the consciousness of pleasure, for a man thinks, "This woman is united with me," and a woman thinks, "I am united with this man."

It may be said that if the ways of working in men and women are different, why should there not be a difference, even in the pleasure they feel, and which is the result of those ways?

But this objection is groundless, for the person acting and the person acted upon being of different kinds, there is a reason for the difference in their ways of working; but there is no reason for any difference in the pleasure they feel, because they both naturally derive pleasure from the act they perform.

On this again some may say that when different persons are engaged in doing the same work, we find that they accomplish the same end or purpose; while, on the contrary, in the case of men and women we find that each of them accomplishes his or her own separately, and this is inconsistent. But this is a mistake, for we find that sometimes two things are done at the same time, as for instance in the fighting of rams, both the rams receive the shock at the same time on their heads. Again, in throwing one wood apple against another, and also in a fight or struggle of wrestlers. If it be said that in these cases the things employed are of the same kind, it is answered that in the case of men and

women, the nature of the two persons is the same. And as the difference in their ways of working arises from the difference of their conformation only, it follows that men experience the same kind of pleasure as women.

There is also a verse on this subject as follows: "Men and women being of the same nature, feel the same kind of pleasure, and therefore a man should marry such a woman as will love him ever afterwards." *

The pleasure of men and women being thus proved to be of the same kind, it follows that in regard to time, there are nine kinds of sexual intercourse, in the same way as there are nine kinds according to the force of passion.

There being thus nine kinds of union with regard to dimensions, force of passion, and time, respectively, by making combinations of them, innumerable kinds of union would be produced. *Therefore, in each particular kind of sexual union men should use such means as they think suitable for the occasion.*

At the first time of sexual union the passion of the male is intense, and his time is short, but in subsequent unions on the same day the reverse of this is the case. With the female, however, it is the contrary, for at the first time her passion is weak, and then her time long, but on subsequent occasions on the same day her passion is intense and her time short until her passion is satisfied.

The Work of Man

Whatever is done by a man for giving pleasure to a woman is called the work of a man, and is as follows:

While the woman is lying on his bed, and is, as it were, abstracted by this conversation, he should loosen the knot of her undergarments, and when she begins to dispute with him, he should overwhelm her with kisses. Then when his lingam

**Note of the translator. This paragraph should be particularly noted, for it specially applies to married men and their wives. So many men utterly ignore the feelings of the woman, and never pay the slightest attention to the passion of the latter. To understand the subject thoroughly, it is absolutely necessary to study it, and then a person will know that as dough is prepared for baking, so much a woman be prepared for sexual intercourse, if she is to derive satisfaction from it.*

is erect he should touch her with his hands in various places, and gently manipulate various parts of the body. If the woman is bashful, and if it is the first time that they have come together, the man should place his hands between her thighs, which she would probably keep close together, and if she is a very young girl, he should first get his hands upon her breasts, which she would probably cover with her own hands, and under her armpits and on her neck. If, however, she is a seasoned woman, he should do whatever is agreeable either to him or to her, and whatever is fitting for the occasion. After this he should take hold of her hair, and hold her chin in his fingers for the purpose of kissing her. On this, if she is a young girl, she will become bashful and close her eyes. Anyhow, he should gather from the action of the woman what things would be pleasing to her during congress.

Here Suvarnanabha says that while a man is doing to the woman what he likes best during congress, he should always make a point of pressing those parts of her body on which she turns her eyes.

The signs of the enjoyment and satisfaction of the woman are as follows: her body relaxes, she closes her eyes, she puts aside all bashfulness, and shows increased willingness to unite the two organs as closely together as possible. On the other hand, the signs of her want of enjoyment and of failing to be satisfied are as follows: she shakes her hands, she does not let the man get up, feels dejected, bites the man, kicks him, and continues to go on moving after the man has finished. In such cases the man should rub the yoni of the woman with his hands and fingers (as the elephant rubs anything with his trunk) before engaging in congress until it is softened, and after that is done he should proceed to put his lingam into her.

Woman Acting the Part of a Man

When a woman sees that her lover is fatigued by constant congress, without having his desire satisfied, she should, with his permission, lay him down upon his back, and give him

assistance by acting his part. She may also do this to satisfy the curiosity of her lover, or her own desire of novelty.

There are two ways of doing this; the first is when during congress she turns round and gets on the top of her lover, in such a manner as to continue the congress, without obstructing the pleasure of it; and the other is when she acts the man's part from the beginning. At such a time, with flowers in her hair hanging loose, and her smiles broken by hard breathing, she should press upon her lover's bosom with her own breasts, and lowering her head frequently should do in return the same actions which he used to do before, returning his blows and chaffing him, should say, "I was laid down by you, and fatigued with hard congress, I shall now therefore lay you down in return." She should then again manifest her own bashfulness, her fatigue, and her desire of stopping congress.

How to Begin and How to End the Congress

In the pleasure-room, decorated with flowers, and fragrant with perfumes, attended by his friends and servants, the citizen should receive the woman, who will come bathed and dress, and will invite her to take refreshment and to drink freely. He should then seat her on his left side, and holding her hair, and touching also the end and knot and end of her garment, he should gently embrace her with his right arm. They should then carry on an amusing conversation on various subjects, and may also talk suggestively of things which would be considered as coarse, or not to be mentioned generally in society. They may then sing, either with or without gesticulations, and play on musical instruments, talk about the arts, and persuade each other to drink. At last when the woman is overcome with love and desire, the citizen should dismiss the people that may be with him, giving them flowers, ointment, and betel leaves, and then when the two are left alone, they should proceed as has been already described in the previous chapters.

Such is the beginning of sexual union. At the end of the congress, the lovers, with modesty, and not looking at each other, should go separately to the washing-room. After this,

sitting in their own places, they should eat some betel leaves, and the citizen should apply with his own hand to the body of the woman some pure sandal wood ointment, or ointment of some other kind. He should then embrace her with his left arm, and with agreeable words should cause her to drink from a cup held in his own hand, or he may give her water to drink. They can then eat sweetmeats, or anything else, according to their liking, and may drink fresh juice, soup, gruel, extracts of meat, and may drink fresh juice, soup, the extract of the juice of the citron tree mixed with sugar, or anything that may be liked in different countries, and known to be sweet, soft, and pure. The lovers may also sit on the terrace of the palace or house, and enjoy the moonlight, and carry on agreeable conversation. At this time, too, while the woman lies in his lap, with her face towards the moon, the citizen should show her the different planets, the morning star, the polar star, and the seven Rishis, or Great Bear.

This is the end of sexual union.

Courtship and Marriage

A girl should be taken as a wife, as also given in marriage, when fortune, signs, omens, and the words of others are favorable, for, says Ghotakamukha, a man should not marry at any time he likes. In the same way a girl who is called the name of one of the twenty-seven stars, or by the name of a tree, or of a river is considered worthless, as also a girl whose name ends in "r" or "l." But some authors say that prosperity is gained only by marrying that girl to whom one becomes attached, and that therefore no other girls but the one who is loved should be married by anyone.

When a girl becomes marriageable her parents should dress her smartly, and should place her where she can be easily seen by all. Every afternoon, having dressed her and decorated her in a becoming manner, they should send her with her female companions to sports, sacrifices, and marriage ceremonies, and thus show her to advantage in society, because she is a kind of merchandise. They should also receive with kind words and signs of friendliness those of an

auspicious appearance who may come accompanied by their friends and relations for the purpose of marrying their daughter, and under some pretext or other having first dressed her becomingly, should then present her to them. After this they should await the pleasure of fortune, and with this object should appoint a future day on which a determination could be come to with regard to their daughter's marriage. On this occasion when the persons have come, the parents of the girl should ask them to bathe and dine, and should say, "Everything will take place at the proper time," and should not then comply with the request, but should settle the matter later.

When a girl is thus acquired either according to the custom of the country, or according to his own desire, the man should marry her in accordance with the precepts of the Holy Writ, according to one of the four kinds of marriage.

Thus ends marriage.

There are some verses on the subject as follows:

Amusement in society, such as completing verses begun by others, marriages, and auspicious ceremonies, should be carried on neither with superiors, nor inferiors, but with equals. That should be known as a high connection when a man, after marrying a girl, has to serve her and her relations afterwards like a servant, and such a connection is censured by the good. On the other hand, that reproachable connection, where a man, together with his relations, lords it over his wife, is called a low connection by the wise. *But when both the man and the woman afford mutual pleasure to each other*, and where the relatives on both sides pay respect to one another, such is called a connection in the proper sense of the word. Therefore a man should contract neither a high connection by which he is obliged to bow down afterwards to his kinsmen, nor a low connection, which is universally reprehended by all.

A poor man possessed of good qualities, a man born of a low family possessed of mediocre qualities, a neighbor possessed of wealth, and one under the control of his father, mother or brothers, should not marry without endeavoring to gain over the girl from her childhood to love and esteem

them. Thus a boy separated from his parents, and living in a house of his uncle, should try to gain over the daughter of his uncle, or some other girl, even though she be previously betrothed to another. And this way of gaining over a girl, says Ghotakamukha, is unexceptionable, because Dharma can be accomplished by means of it, as well as by any other way of marriage.

When a boy has thus begun to woo the girl he loves, he should spend his time with her and amuse her with various games and diversions fitted for their age and acquaintanceship, such as picking and collecting flowers, making garlands of flowers, playing the parts of members of a fictitious family, cooking food, playing with dice, playing with cards, the game of odd and even, the game of finding out the middle finger, the game of six pebbles, and such other games as may be prevalent in the country, and agreeable to the disposition of the girl. In addition to this, he should carry on various amusing games played by several persons together, such as hide and seek, playing with seeds, hiding things in several small heaps of wheat and looking for them, blind-man's buff, gymnastic exercises and other games of the same sort in company with the girl, her friends and female attendants. The man should also show great kindness to any woman whom the girl thinks fit to be trusted and should also make new acquaintances, but above all should attach to himself by kindness and little services the daughter of the girl's nurse, for if she be gained over, even though she comes to know of his design, she does not cause any obstruction, but is sometimes even able to effect a union between him and the girl. And though she knows the true character of the man, she always talks of his many excellent qualities to the parents and relations of the girl, even though she may be desired to do so by him.

In the next place he should get her to meet him in some place privately, and should then tell her that the reason of his giving presents to her in secret was the fear that the parents of both of them might be displeased, and then he may add that the things which he had given her had been much desired by other people. When her love begins to show

signs of increasing he should relate to her agreeable stories if she expresses a wish to hear such narratives. Or if she takes delight in legerdemain, he should amaze her by performing various tricks of jugglery; or if she feels a great curiosity to see a performance of the various arts, he should show his own skill in them. When she is delighted with singing he should entertain her with music, and on certain days, and at the time of going together to moonlight fairs and festivals, and at the time of her return after being absent from home, he should present her with bouquets of flowers, and with chaplets for the head and with ear ornaments and rings, for these are the proper occasions on which such things should be presented.

He should also teach the daughter of the girl's nurse all the sixty-four means of pleasure practised by men, and under this pretext should also inform her of his great skill in the art of sexual enjoyment. All this time he should wear a fine dress, and make as good an appearance as possible, for young women love men who live with them, and who are handsome, good looking and well dressed. As for the saying that though women may fall in love, they still make no effort themselves to gain over the objects of their affections, that is only a matter of idle talk.

Now a girl always shows her love by outward signs and actions such as the following:—She never looks the man in the face, and becomes abashed when she is looked at by him; under some pretext or other she shows her limbs to him; she looks secretly at him though he has gone away from her side; hangs down her head when she is asked some question by him, and answers in indistinct words and unfinished sentences, delights to be in his company for a long time, speaks to her attendants in a peculiar tone with the hope of attracting his attention toward her when she is at a distance from him, does not wish to go from the place where he is, under some pretext or other she makes him look at different things, narrates to him tales and stories very slowly so that she may continue conversing with him for a long time, kisses and embraces him before a child sitting in her laps, draws ornamental marks on the foreheads of her female servants, per-

forms sportive and graceful movements when her attendants speak jestingly to her in the presence of her lover, confides in her lover's friends, and respects and obeys them, shows kindness to his servants, converses with them, and engages them to do her work as if she were their mistress, and listens attentively to them when they tell stories about her lover to somebody else, enters his house when induced to do so by the daughter of her nurse, and by her assistance manages to converse and play with him, avoids being seen by her lover when she is not dressed and decorated, gives him by the hand of her female friend her ear ornament, ring, or garland of flowers that he may have asked to see, always wears anything that he may have presented to her, becomes dejected when any other bridegroom is mentioned by her parents, and does not mix with those who may be of his party, or who may support his claims.

There are also some verses on the subject as follows:—

A man, who has seen and perceived the feeling of the girl towards him, and who has noticed the outward signs and movements by which these feelings are expressed, should do everything in his power to effect an union with her. He should gain over a young girl by childlike sports, a damsel come of age by his skill in the arts, and a girl that loves him by having recourse to persons in whom she confides.

Creating Confidence in the Girl

For the first three days after marriage, the girl and her husband should sleep on the floor, abstain from sexual pleasures, and eat their food without seasoning it either with alkali or salt. For the next seven days they should bathe amidst the sounds of auspicious musical instruments, should decorate themselves, dine together, and pay attention to their relations as well as to those who may have come to witness their marriage. This is applicable to persons of all castes. On the night of the tenth day the man should begin in a lonely place with soft words, and thus create confidence in the girl. Some authors say that for the purpose of winning her over he should not speak to her for three days, but the followers of Babhravya are of the opinion that if the

man does not speak with her for three days, the girl may be discouraged by seeing him spiritless like a pillar, and, becoming dejected, she may begin to despise him as an eunuch. Vatsyayana says that the man should begin to win her over, and to create confidence in her, but should abstain at first from sexual pleasure. *Women being of a tender nature, want tender beginnings, and when they are forcibly approached by men with whom they are but slightly acquainted, they sometimes suddenly become haters of sexual connection, and sometimes even haters of the male sex. The man should therefore approach the girl according to her liking, and should make use of those devices by which he may be able to establish himself more and more into her confidence.* These devices are as follows:—

He should embrace her first of all in the way she likes most, because it does not last for a long time.

He should embrace her with the upper part of his body, because that is easier and simpler. If the girl is grown up, or if the man has known her for some time, he may embrace her by the light of a lamp, but if he is not well acquainted with her, or if she is a young girl, he should then embrace her in darkness.

When the girl accepts the embrace, the man should put a tambula or screw of betel nut and betel leaves in her mouth, and if she will not take it, he should induce her to do so by conciliatory words, entreaties, oaths, and kneeling at her feet, for it is an universal rule that however bashful or angry a woman may be, she never disregards a man's kneeling at her feet. At the time of giving this tambula he should kiss her mouth softly and gracefully without making any sound. When she is gained over in this respect he should then make her talk, and so that she may be induced to talk he should ask her questions about things of which he knows or pretends to know nothing, and which can be answered in a few words. If she does not speak to him, he should not frighten her, but should ask her the same thing again and again in a conciliatory manner. If she does not then speak he should urge her to give a reply, because as Ghotakamukha says, all girls hear everything said to them by men, but do not them-

selves sometimes say a single word. When she is thus importuned, the girl should give replies by shakes of the head, but if she had quarrelled with the man she should not even do that. When she is asked by the man whether she wishes for him, and whether she likes him, she should remain silent for a long time, and when at last importuned to reply, should give him a favorable answer by a nod of her head. If the man is previously acquainted with the girl he should converse with her by means of a female friend, who may be favorable to him, and in the confidence of both, and carry on the conversation on both sides. On such an occasion the girl should smile with her head bent down, and if the female friend say more on her part than what she was desired to do, she should chide her and dispute with her. The female friend should say in jest even what she is not desired to say by the girl, and add, she says so, on which the girl should say indistinctly and prettily, Oh, no, I did not say so, and she should then smile and throw an occasional glance towards the man.

If the girl is familiar with the man, she should place near him, without saying anything, the tambula, the ointment, or the garland that he may have asked for, or she may tie them up in his upper garment. While she is engaged in this, the man should touch her young breasts in the sounding way of pressing with the nails, and if she prevents him doing this he should say to her, I will not do it again if you will embrace me, and should in this way cause her to embrace him. While he is being embraced by her he should pass his hand repeatedly over and about her body. Bye and bye he should place her in his lap, and try more and more to gain her consent, and if she will not yield to him he should frighten her by saying, I shall impress marks of my teeth and nails on your lips and breasts, and then make similar marks on my own body, and shall tell my friends that you did them. What will you say then? In this and in other ways, as fear and confidence are created in the minds of children, so should the man gain her over to his wishes.

On the second and third nights, after her confidence has increased still more, he should feel the whole of her body with his hands, and kiss her all over; he should also place his hands

upon her thighs and shampoo them, and if he succeed in this he should then shampoo the joints of her thighs. If she tries to prevent him doing this he should say to her, What harm is there in doing it? and should persuade her to let him do it. *After gaining this point he should touch her private parts,* should loosen her girdle and the knot of her dress, and turning up her lower garment should shampoo the joints of her naked thighs. Under various pretences he should do all these things, *but he should not at that time begin actual congress.* After this he should teach her the sixty-four arts, should tell her how much he loves her, and describe to her the hopes which he had formerly entertained regarding her. He should also promise to be faithful to her in the future, and should dispel all her fears with respect to rival women, and, at last, having overcome her bashfulness, he should begin to enjoy her in a way so as not to frighten her. So much about creating confidence in the girl; and there are, moreover, some verses on the subject as follows:—

A man acting according to the inclinations of a girl should try and gain her over so that she may love him and place her confidence in him. *A man does not succeed either by implicitly following the inclination of a girl, or by wholly opposing her, and he should therefore adopt a middle course.* He who knows how to make himself beloved by woman, as well as to increase their honour and create confidence in them, this man becomes an object of their love. But he who neglects a girl thinking she is too bashful, is despised by her as a beast ignorant of the working of the female mind. Moreover, a girl forcibly enjoyed by one who does not understand the hearts of girls becomes nervous, uneasy, and dejected, and suddenly begins to hate the man who has taken advantage of her; and then, when her love is not understood or returned, she sinks into despondency, and becomes either a hater of mankind altogether, or, hating her own man, she has recourse to other men.

THE WORKS OF ARISTOTLE

I have another book entitled "The Works of Aristotle, The Famous Philosopher, in Four Parts," purporting to contain:

“(1) His Complete Masterpiece; displaying the secrets of Nature in the Generation of Man. To which is added, The Family Physician, being approved remedies for the several distempers incident to the human body.

(2) His Experienced Midwife; absolutely necessary for Surgeons, Midwives, Nurses and child-bearing Women.

(3) His Book of Problems, containing various Questions and Answers, relative to the State of Mans Body.

(4) His Last Legacy; unfolding the Secrets of Nature respecting the Generation of Man.”

The new edition which I have was published in the year 1831.

Of course this book was not written by Aristotle, but certain parts of it were. Certainly it was his spirit of painstaking study of natural phenomena and of reasoning on the derived facts which inspired the author and other physicians, for he was evidently a physician, to study these primal phenomena of human life and to teach man to apply art where his *a priori* reasoning could not fill the void left by forgotten instincts.

I suppose that even in that day it was necessary for the real author to be anonymous, or he might have been ostracized or imprisoned for daring to investigate the secrets of nature concerning reproduction. So the whole book was ascribed to Aristotle. As in the “Kama Sutra,” notwithstanding that much of the book is nonsense to us ‘moderns,’ so much of this whole matter of the relations of men and women is so palpable—so perfectly obvious—that he was able to formulate rules for proper procedure and for correct marital living, when science was in its infancy, almost as complete as we can today. But this book also was ignored or forbidden. It seems worth while to quote from this author who, in spite of his poetical turn of mind, shown in the rhymes with which he ended nearly every chapter, evidently wrote in all seriousness of what experience had shown to be the proper conduct of men and women in marriage.

“Of The instruments of Generation in Men, with particular description thereof.

Though the instruments or parts of generation in all crea-

tures, with respect to their outward form, are not perhaps the most comely; yet in compensation of that, nature has put upon them a more abundant, and far greater honor than other parts, in ordaining them to be the means by which every species of being is continued from one generation to another. And therefore though a man or woman were, through the bounty of nature, endowed with angelic countenances, and the most exact symmetry and proportion of parts that concurred together to the making up of the most perfect beauty, yet, if they were defective in the instruments of generation, they would not for all their beauty be acceptable to either of the other sex because they would be thereby rendered incapable of satisfying the natural propensions which everyone finds in himself. And therefore, since it is our duty to be acquainted with ourselves, and to search out the wonders of God in nature, I need not make any apology for anatomizing the secret parts of generation."

He describes minutely the male and female organs of generation, and though his anatomy is not always accurate, his description of the functions of different parts would rival, in accuracy, such descriptions in most books of the present day.

For instance, he says:

"The next thing is the clitoris, which is a sinewy and hard part of the womb, replete with spongy and black matter within, in the same manner as the side ligaments of the yard suffers erection and falling in the same manner, and both stir up lust and give delight in copulation, for without this the fair sex neither desire nuptial embraces nor have pleasure in them, nor conceive by them; and according to the greatness or smallness of this part, they are more or less fond of men's embraces; so it may properly be styled the seat of lust,

Blowing the coals of these amorous fires,

Which youth and beauty to be quenched requires."

The author believes in monogamy, as will be seen from the following:

"Though the Architect of the world has been pleased to frame us of different sexes, and for the propagation and

continuation of mankind, has indulged us in the mutual embraces of each other, the desire whereof, by a powerful secret instinct, is become natural to us, yet he would leave them to the law of the Creator, who has ordained that every man shall have his own wife; and, though since man, by sinning against his Creator, hath fallen from his primitive purity, and has multiplied wives and concubines, by which the first institution is violated, and the greatest affront given to the Divine Law-giver; for the holy Jesus hath told us, that in the beginning marriage was of one man and one woman; so that as these conjugal delights cannot be enjoyed but in a married state, so neither, in that state can they lawfully be participated of, with more than one wife. And it is the breaking of this order that has filled the world with confusion, and debauchery; has brought diseases on the body, consumption on the estates, and eternal ruin to the soul, if not repented of. Let all those therefore of either sex, that have a desire to enjoy the delights of mutual embraces, take care that they do it in a married state, with their own wives and husbands, or else it will become a curse to them instead of a blessing."

The following two sections show a very thorough and comprehensive knowledge of sexual physiology:

"At what age Young Men and Virgins are capable of carnal copulation; and why they so much desire it.

"I shall in the present section make it my business to show at what age young men and virgins are capable of the marriage bed, which because so many desire before they attain to it, will likewise be necessary to show the cause of their impetuous desires.

"The inclination of virgins to marriage is to be known by many symptoms; for when they arrive at ripe age, which is about fourteen or fifteen, their natural purgations begin to flow; and then the blood, which no longer serves for the increase of their bodies, does by its abounding, stir up their minds to venery; to which also external causes may incite them. For their spirits are brisk and inflamed when they arrive at this age, and their bodies are often more heated by their eating sharp and salt things: and by spices, by which

their desire of venereal embraces becomes very great, and at some critical junctures, almost insupportable. The use of those so much desired enjoyments being denied to virgins, is often followed by very dangerous, and sometimes dismal consequences, precipitating them into those follies that may bring an indelible stain on their families, or bring on themselves the Green sickness, or other diseases. But when they are married and those desires satisfied by their husbands, these distempers vanish, and their beauty returns more gay and lively than before. And this strong inclination of theirs may be known by their eager gazing at men, and affecting their company, which sufficiently demonstrates that nature excites them to desire coition. Nor is this the case with young virgins only, but the same may be observed in young widows, who cannot be satisfied with that due benevolence which they were wont to receive from their husbands.

“At fourteen years of age commonly, the menses begins to flow in virgins; at which time they are capable of conceiving and therefore fit for marriage, though it would be much better for themselves and their children if they would not marry till eighteen or twenty; if they are healthy, of strong body, and use themselves to temperance, they may continue bearing till upwards of fifty, though generally leave off between forty and fifty: for the menses flow longer in some than in others. But when they cease, they cease bearing, and therefore Sarah bearing Isaac after it had ceased to be with her according to the custom of women, may well be termed miraculous.

“A word of advice to both sexes: or, Directions respecting the act of Coition or carnal copulation.

“Though there are some that desire not to have children, and yet are very fond of nocturnal embraces to whom these directions will be no way acceptable, because it may probably produce these effects which they had rather be without; yet I doubt not but that the generality of both sexes, when in the married state, have such a desire to produce the fair image of themselves, that nothing can be more welcome to them than those directions that may make their mutual embraces most effectual: and therefore let none think it

strange that we pretend to give directions for the promoting of that which nature itself teacheth all to perform; *since 'tis no solecism for art to be a handmaid to nature, and to assist in her noblest operations.* Neither is the bare performing of that act which we here direct to, but the performing it so as to make it conducive unto the work of generation. And since this act is the foundation of generation, and without which it cannot be, some care ought to be taken, and consequently some advice given how to perform it well; and therein I am sure the proverb is on our side, which tells us that what is once done well, is twice done.—But yet what we shall advance on this nice subject, shall be offered with such caution, as not to give offence to the chastest ear, nor put the fair sex to the trouble of blushing.—What I shall offer will consist of two parts. First, something previous to it; and secondly, something consequential to it.

“For the first, when married persons design to follow the propensions of nature, for the production of the fair image of themselves, *let everything that looks like care and business be banished from their thoughts, for all such things are enemies to Venus; and let their animal and vital spirits be powerfully exhilarated by some brisk and generous restoratives; and let them, to invigorate their fancies, survey the lovely beauties of each other, and bear the bright ideas of them in their minds;* and if it happens, that instead of beauty there is anything that looks like imperfection or deformity (for nature is not alike bountiful to all) let them be covered over with a veil of darkness and oblivion. And since the utmost intention of desire is required in this act, it may not be amiss for the bridegroom for the more eager heightening of his joy, to delineate the scene of their approaching happiness to his fair languishing bride in some such amorous rapture as this,

“Now, my fair bride, now will I storm the mint
Of love and joy, and rifle all that's in't.
Now my infranchis'd hand on every side
Shall 'oer thy naked polished ivory, slide,
Freely shall my longing eyes behold,
Thy bared snow and thy undrained gold;

Nor curtain now though of transparent lawn,
 Shall be before thy virgin treasure drawn,
 I will enjoy thee now, my fairest, come,
 And fly with me to love's elysium,
 My rudder with thy bold hand, like a try'd
 And skillful pilot thou shalt steer, and guide,
 My bark in love's dark channel, where it shall
 Dance, as the bounding waves do rise and fall.
 Whilst my tall pinnace in the Cyprian straits,
 Rides safe at anchor and unlades the freight.

"Having by these and other amorous acts (which love can better dictate than my pen) wound up your fancies to the highest order and desires,

"Perform those rights nature and love requires,
 'Till you have quenched each other's am'rous fires."

The following quotations are from Aristotle's "History of Animals."

Book VII, Chapter V., 2. "The human female and the mare copulate after conception more than any other creature."

Book VII, Chapter IV., 1. "Those who, before parturition, have sexual intercourse, suffer less in the process."

Book VI, Chapter XXII., 1. "Next to the human subject the horse of both sexes is the most lascivious of all animals."

Book VII., I Chapter 1, 3. "About the same period (age 14) also the breasts of females enlarge . . . 4. They also want special care at this period, for their sexual desires are very strong at the commencement, so that if they now take care to avoid every excitement, except such as the change of their body requires without using venery, they generally remain temperate in after years. For girls who indulge in venery when young, generally grow up intemperate; and so do males if they are unguarded either one way or both ways;"

Chapter II, 3. "It frequently happens that from the want of sexual intercourse, or from youth and the period of life, or from long abstinence, the uterus descends and the cata-

menia occur several times in a month, until they conceive;"

Book X. (Many think this book not written by Aristotle) Chapter II., 1. "And it is evident that women project their semen forward, from what happens when they have lascivious dreams; for this part of them requires attention, being moistened as though they had sexual intercourse," . . .

Chapter III., 1. "These ought to be the symptoms of the uterus itself after purification. First of all, that the woman should dream of sexual intercourse, and project her seminal fluid readily, as if a man were lying with her; and if this symptom occur frequently, it is better. And when she has arisen, sometimes she should require the same treatment as if she had been with a man, sometimes she should be dry; but this dryness should not be immediate; but after awaking she should be fluid sooner or later, as much as half a short day. The humidity should be of the same kind as if she had been with a man. For all this shows that the uterus is in a fit state to receive what is given it, and that the cotyledons are drawn up and will retain what they have received, and be unwilling to part with it. . . . 5. It sometimes happens that women who have lascivious dreams, or men of strong passions, are robust not from strength but from health. This takes place when a large quantity of seminal fluid has been collected near the place from whence they emit it. If this makes its escape, they are in no ways debilitated; for they are not relaxed by the loss of a portion, if sufficient remains behind, or if that which was emitted was useless, nor if it was emitted easily, as if they parted with superfluous matter. For which reason such persons are not robust from strength but from dullness."

Chapter V., 1. "For if the man is quick, and the woman slow, in the emission of semen, (and many women are comparatively slow), this will prevent conception: for which cause they do not produce children by sexual union with each other. They do so, however, when they happen to be concurrent with each other: for if the woman is desirous, and prepared for the intercourse, and is inclined for it, but the man is suffering previous pain, and of a cold disposition, it is then also necessary that they be concurrent."

Chapter VI., 2. "And when women have lascivious dreams, the same affections of weakness and debility often occur, as if they had been lying with a male. It is plain, therefore, that if they appear to have emitted a seminal fluid in their dreams, they will then conjecture that after their dream the same place will become moist, and they will be obliged to bestow the same attention upon themselves as if they had had sexual intercourse."

Chapter VII., 1. "We must inquire whether women speak the truth, when they say that after a lascivious dream they find themselves dry; for it is plain that the uterus draws upward."

There are reasons for introducing the foregoing quotations from Aristotle's "History of Animals" and from the part usually incorporated in that book, variously attributed to him or a near contemporary. For a long time past there has been some, even now there are occasional objectors, to intercourse during pregnancy, on hygienic or religious grounds. The first quotation shows that in Aristotle's time, this was a well-known and uncensured custom.

The next quotation records an observation that I have found several times in the literature; and though it may not be universally true, the evidence is convincing that it is so in some cases. I have been informed by some of the most reliable and most intelligent mothers that they were confident that satisfactory intercourse just before, or even after the beginning of labor had reduced markedly their pains of childbirth, their basis of judging being that in those pregnancies where intercourse had been infrequent or entirely refrained from in the last months their sufferings had been more severe than when there had been no abstinence from the usual sexual relations. Here is one definite record of a woman who has given birth to seven children, weighing in order of birth $9\frac{1}{2}$, $8\frac{1}{2}$, $9\frac{1}{2}$, 11, $12\frac{1}{2}$, $9\frac{1}{2}$, $8\frac{1}{2}$ lbs. respectively. Less than three hours before the birth of the fifth child, and about an hour after labor pains had begun, she and her husband had perfectly satisfactory intercourse, it being a sort of spontaneous affair, partly his inspiration, partly her suggestion. Notwithstanding the fact that this

child weighed at birth 12½ lbs., more than the heaviest of the others, this labor was by far the easiest of the seven.

So many people have for so long disparaged sex and thought it shameful, and women have so long concealed their real nature because, in such a state of public opinion they felt it incumbent upon them to do so, that, as a result, during later centuries a large school has arisen, well represented in literature, whose teachings are that man is an animal of brute, ungovernable passions, and that woman is cold, passive, angelic, averse to sex embraces, yielding grudgingly to her husband sexually, when she loves him for his other qualities. In general, woman is, according to the modern feminist, a sex slave of man.

Aristotle does not distinguish between the sexes when he says that "man is more lascivious than any other animal." (The translator might have used many more suitable words than "lascivious," but let that go.) He asserts that human females regularly admit the males during pregnancy, that men and women have frequent desire, that girls at puberty need special care, since their desires then are very strong, and that sexual abstinence sometimes brings disastrous results to women. Also the book, which if not Aristotle's own gives the common knowledge of the time, mentions frequently the erotic dreams of women. All this would seem to show that the ancients as well as those of us moderns who have studied intensively the nature of woman knew as well as we know that no normal woman is inherently cold or passionless, and that the whole cult of sexless women had its origin in a state of mind, a public conscience brought about by those olders teachers who assumed that God created man with a sex nature essentially corrupt. This doctrine has been preached and believed for long; but today many preachers and most other people have learned better.

The quotations call attention also repeatedly to a physiological fact and necessity, viz., that before and during proper intercourse the woman's parts should be thoroughly bathed in pre-coital and coital fluid. Ignorance of this one physiological necessity has ruined many homes and made countless marriages difficult.

ARABIAN NIGHTS

I have quoted passages from the "Kama Sutra" of Vatsyayana, the Hindoo theological student, from Aristotle, the philosopher, from the anonymous physician who ascribes, inaccurately, much of his advice to Aristotle; and now I quote one short passage from the unexpurgated edition of the "Arabian Nights," which is the work of a lay author.

From all these sources, theological, philosophical, medical, and lay, we get a very accurate description of the psychic attitudes, as well as the adaptations and manipulations which are as cogent in an art of love for moderns as they were for the "Ars Amatoria" of Ovid and the authors quoted.

Translations of the Latin are scarce and not readily accessible, and the other works are largely suppressed. As I have repeatedly said, had our foolish tabus and notions not made these works inaccessible the necessary information concerning the art of love written two thousand years ago and many times since would have made this book entirely superfluous.

In "Mental Hygiene," as recently as Oct., 1920, Dr. H. W. Frink, a prominent psycho-pathologist, says in substance that there is but one book (Long's "Sane Sex Life and Sane Sex Living"), and that a very recent one with some faults, which in any way attempts to cover this ground. I agree with him heartily, for I also recognized when I wrote an introduction for that book, that while it was small, not free from error nor broad enough in scope, still it was unique in being the only book that frankly attempted to cover the ground at all, that the advice given was honest, generally correct, and always wholesome, and that such a book was needed by our vast army of married novices more than anything else in the world.

"Arabian Nights," Vol. X., Richard F. Burton, Carson-Harper Co., Denver, Col., 1900.

In the story of Ma'aruf, the cobbler, and his wife, Fatima, after Ma'aruf had disappeared from home and has married

the princess, we find this description of the early part of the wedding night.

The princess is speaking: "As for me, trouble not thyself about me, for I will have patience with thee till thy baggage shall come, and as for my women, have no care for them. Rise, doff thy clothes and take thy pleasure; and when the baggage cometh we shall get the jewels and the rest. So he arose and putting off his clothes sat down on the bed and sought love-lesse and they fell to toying with each other. He laid his hand on her knees and she sat down in his lap and thrust her lips like a tidbit of meat into his mouth; and that hour was such as maketh a man to forget his father and his mother. So he clasped her in his arms and strained her fast to his breast and sucked her lip, till the honey dew ran out into his mouth; and he laid his hand under her left armpit, whereupon his vitals and her vitals yearned for coition. Then he clapped her between the breast and his hand slipped down between her thighs and she girded him with her legs, whereupon he made of the two parts proof amain and crying out, O sire of the chin-veils twain; So there befell the mystery concerning which there is no inquiry; and she cried the cry that must needs be cried."

COMMENTS

In the translator's text of the "Kama Sutra" there are no italics. These love aphorisms are, however, such a quintessence of the psychology and physiology of sex relations that they might well be all italicized. While everything quoted is important, there are certain parts of the ancient Oriental teachings which I wish the reader to specially notice, and these I have placed in italics. These teachings have had little prevalence and no sympathy in the Occidental world. Few have known of their existence. None would have dared twenty years ago to teach them. Those who understood the way of a man and a woman were usually the Don Juans and the Cleopatras. The few married people who had discovered that perfect love was artistic and

mechanistic as well as idealistic were ashamed to communicate this knowledge to their children or anyone else.

Comparing my quotations from the "Kama Sutra," particularly the italicized parts, one will find almost entire agreement with present scientific knowledge. Certain things were not accurately known in Vatsyayana's time, and his discussion of them may seem simple or irrelevant. Civilization has changed human nature in some details, has introduced more perversions and perversities. Particularly has the great psychic development of man in the last two thousand years made it necessary to dwell more on the psychology of love, hence my additions and embellishments. Making an exception of these things, one will see that I might about as well have copied Vatsyayana and made no comment; but most of what I have written was learned from my own attempts to attain marital felicity, from talks with patients and friends about their own secret sex lives, before I ever heard of Vatsyayana or read any of his book or any other book that explained these things. My later reading of this and other Oriental writers, and, during the last fifteen years, the works of pioneers in Sexology in Europe and America, like Bloch, Forel, Moll, Malchow, Sturgis, Lydston, and others, has confirmed many findings of my own and led me to teach these things wherever and whenever it seemed appropriate.

But how could these truths be disseminated among moral, upright, self-respecting, progressive men and women when the books of these men were sold surreptitiously and read in secret and kept under lock and key? Well do I remember obtaining the book of one of the above authors about fifteen years ago. The volume came carefully sealed, and on the cover was a notice, saying, "The greatest care should be used in showing this book to anyone, and no member of the laity should be allowed to read it." To tell the truth, at that time, though I had then been studying these matters for fifteen years, and though my wife and I had gotten to a pretty good understanding of each other, and though we had helped some others in these matters, I was half ashamed to have the book in my possession. I kept it locked up,

and blushed to read it to myself or my wife. Still, there was nothing in the book but the calmest and sanest plain talk about the sex relations of married people, a hesitating approach to a few of the things which Vatsyayana set forth sixteen hundred years ago, and which I am trying here to rehabilitate in a way suited to twentieth century conditions.

I know that many men and women already understand the value of Vatsyayana's sayings and my modern version of them, and that they are pure and wholesome details of all true married love. I also know that there are many who will find here, just as I did in the book alluded to, corroboration of their own discoveries, which had led to arts practiced shamefacedly until reason and the judgment of others removed the shame.

I particularly request that those to whom these things are new, and hence very shocking, do not ignore or condemn them, but think about these things just as they would about anything else, ask questions when and where they dare to, read some of the modern general and special works on sex, and see if all they find does not point in one direction. See if Vatsyayana has not said about what the ten greatest authorities on sex love and human nature had said before him. See if the anonymous writer did not say, and quote Aristotle to back his sayings, about the same thing. See if Sturgis, the author of the book I recently referred to, did not say about the same as they, and see if I do not say about the same as he. Now I know that I, and I have no doubt that they, each and all proved these doctrines by their own and hundreds of other experiences, before they dared promulgate them. No one can throw this discussion aside as idle or salacious, unnecessary or inopportune. Everyone who has eyes to see, ears to hear, or intelligence to comprehend, must conceive that ignorance and fear of the sex sides of our lives have brought unspeakable miseries and unthinkable debauchery on civilized man.

After the concession, no one can deny that a thorough knowledge of sex is a prime requisite of a happier humanity and a cleaner social life. I voice no egoism and fear no contradiction when I say that in this book, which embodies

not alone my findings, but those of all ages who have studied man, whatever the unexplored fields, whatever is over- or under-emphasized, whatever essentials are omitted or non-essentials introduced will be found at least the germ of truth concerning the sexual life of men and women. The sooner this claim of right is conceded, the sooner students and writers and thinkers and men and women can get to work, paring down and elaborating and modifying what has already been said, the sooner can better ways than ours be worked out of presenting these facts to children, young people and married people in the most appealing, least offending, and most universal way.

CHAPTER II

THE PSYCHOLOGY OF LOVE

It will be noticed that in the quotations from the "Kama Sutra" and other ancient books which treat of the art of love, and it will be found in all old treatises on this subject, that the mechanical and physical adjustments necessary to a perfect union of the sexes are described fully and with substantial accuracy.

In these books no direct reference is made to the psychology of love, and for the best of reasons. So far as we know, the psychology of love played a small part in the sex life of our animal forbears; likewise psychology was not known in name and was of comparatively small moment in the love life of primitive men.

The cave man was not far removed, in his reactions to his environment, from the animals which preceded him. From then to now there has been a gradual development of the psychic life; and it has finally come to have a bearing, more important than the physical, in many human activities.

Recent writers have recognized that this slowly acquired psychic element is of such far-reaching importance in the love life of modern man that no discussion of sex has any value without it.

Many volumes would be required to discuss the psychology of love in any adequate way. Hall's "Adolescence," Ellis's studies, and Bloch's "Sexual Life of Our Times" discuss especially the normal aspects of sex psychology, while Krafft-Ebing, Tarnowsky, and Moll are concerned more especially with the pathological side. Freud, Jung, Lidston, Forel, Ellen, Key, Grete Meisel-Hess, Gallichan, and hundreds of others beside myself, have attempted to deal with some special phase of the subject.

I have tried to confine myself to the concrete presentation of psychic love life as we find it in present-day people, and to suggest the applications necessary for normal adolescent development, and for the fullest rounding out of the lives of adults, married and single.

Necessarily, for the present purpose, the subject will be still further restricted; and I shall try to show that a discussion today of our knowledge of the material, mechanical, physical arts of love can help very little toward correct sex living without first understanding and applying the psychology of love, which, though acquired at a later stage in our development, has attained such a place that it must be an absolutely necessary forerunner and a constant concomitant of any perfect physical mating.

The psychology of love, instead of being of gradual development, like psychology in most lines of human progress, has had numerous setbacks; and its present development has resulted largely from inhibitions. Such being the case, there are many contradictions to our present code of theoretical ethics, and to correct biological living in the sex thoughts and actions of many people, especially those of the highest culture and idealism.

With proper study and careful elucidation, inhibitions serve a most useful purpose in our efforts toward self-preservation, perpetuation, and progress; but inhibitions resulting from single experiences or from several when they are reacted to unqualifiedly without correlation with other experiences, or when judged by theoretical, *a priori* reasoning, to the exclusion of inductive, *a posteriori* reasoning, often lead us into dangerous errors, and work on the principle of the boomerang.

For instance, let us take the old saying, "The burnt child dreads the fire." So he does, and so, should nothing intervene to correct his first impressions, after placing his hand on a red hot stove, he would continue to fear more and more the feeling of warmth or the sight of flames, and, in our latitude, would ultimately freeze. What really happens is that he learns from experience and the teaching

of elders that he can approach a stove and get the saving benefit of warmth without coming in contact with it.

If we had no previous knowledge of swimming, and stopped in our experience with the sight of the drowning of one equally ignorant, fear of the water would prevent all of us from learning to swim, and much loss of life would result from such ignorance.

This is precisely what has occurred in sex psychology. Our religious and medical teachers drew back in terror at their first contact with some of these problems; and their hasty deductions are serving as guides for us at the present day.

In all ordinary branches of human knowledge we accumulate, tabulate, and compare experiences, and hand this body of collective knowledge down to children and children's children. But the sex instinct, while so tremendous and necessary a force that it has compelled innumerable solutions and while the conclusions arrived at by the more sane and candid have been identical, has had no general discussion; and no common conclusions have been arrived at.

No one has dared to express his ideas; but all have been quoting the reactions of the first teachers, namely, that sex was a hot stove, that it would burn and maim and destroy, and that it had no other function. It was thought that no investigation was necessary or permissible, since it was taught that the maker of the stove had himself ordained that it was but a necessary evil in an otherwise understandable and well-ordered universe.

Not all sex inhibitions are of this order. Some, in spite of tabu and restraint, are known to be wise, as the result of common observation, e. g., no one could fail to note that in-breeding and incestuous unions often resulted in deterioration. Hence was built up an inhibition which caused an aversion to consanguineous marriages and an attitude of disgust and loathing toward incest. (This is but a partial truth; and it is known that in-breeding in itself is not calamitous. The deterioration results from the doubling of the imperfections of the near related, which often become

predominant over the doubled good qualities. If the bad points in heredity were eliminated, consanguineous mating would result in most rapid improvement of the stirp.)

But we are not going to deal with inhibitions which have had in general a salutary effect. It is more to the point to discuss a few of the psychic reactions which occur in most men and women as a result of inhibitions derived from limited experience or unjustifiable conclusions.

Though formerly touched upon to some extent, repetition seems desirable, while there is so little true understanding of the reasons for sexual attractions and aversions.

An inhibition against all psychic approval and wholehearted participation in normal sexual relations was implanted for all time when, establishing their desiderata by arguments derived from inference or contrast, the older dogmatists asserted that strict asceticism was the most nearly perfect manner of human living; and concessions to this, necessitated by force of instinct or for race preservation were venial sins, to be sure, but sins just the same.

Most people of good morals and high culture are still influenced by this inhibition and think that, married or single, the nearer they can inhibit all sex emotion, and thereby approximate the life of the ascetic, the nearer they approach the ideal of living.

Early teachers taught that no sex thought or action was permissible outside marriage. Auto-erotism, or the heinous sin, or the secret vice, was considered the "unpardonable sin," morally and physically ruinous. Fornication and prostitution were undesirable but lesser evils, since these sins were considered venial. Some held that marriage should be a slightly modified celibacy, though it was at times assumed to give full license in the sexual relation.

Naturally, with everything sexual considered low, bestial, unorthodox, by the church, and with a common belief that all pleasure of any kind was sinful, there was little chance for good people to enter the married state with the thought that sex relations were anything but harmful and depraved or that sexual pleasure was anything but immoral and irreligious.

The similarity between the feelings, the emission, and the temporary after-state of languor and quiescence following both auto-erotism and the normal sexual act has led millions of men to reason from analogy that, since all the world agreed that the physical effects of the expulsion of semen in masturbation were destructive, the same disasters must follow if semen were expended in connubial relations except on rarest occasions. The idea still prevails that grave dangers attend the escape of the sex surplus in involuntary, normal night emissions.

While men ordinarily feared the disastrous physical consequences, women, more moral in their intuitions, argued that, since all sex expression was a concession to the lower nature, and auto-erotism was universally considered unforgivably vile, from moral and religious standpoints, they had become vile if, as was the rule, they had yielded to them before marriage. This rendered them, they thought, unworthy to take pleasure with their husbands, provided this were ever right, which was very improbable, in view of the fact that all sex thoughts and acts were vile.

We have said enough to show that young men and women formerly entered and most of them now enter the married state painfully self-conscious and fearfully ashamed of their adolescent sex imaginings and of harmless auto-erotic experiences, as well as of any graver sex aberrations or promiscuities which have entered their lives. They are resolved to keep to themselves their boyhood and girlhood experiences. Such initial secretiveness is a great blow to the intimate companionship and absolute good fellowship that should be a starting point in all successful marriages. They are resolved on both sides, and more especially on the woman's, to think as little as possible about the sex side of life, and, however strong their feelings, to express no desire for sexual contact.

Most good couples start married life thinking it a sacrilege to expose themselves to each other. Many husbands will hesitate, and most wives will blush at a kiss except it be on hand, cheek, or lips. In some inscrutable way most women think that they have learned that the sexual embrace is

classical or orthodox only when they are face to face, with the man above and the woman beneath. To many of them it is a shock to learn after ten or fifteen years that any other position which is mutually pleasing is just as correct.

They are actually sometimes ashamed or afraid to assume any other posture. It has been necessary to talk long and earnestly to some couples and bring indubitable evidence to prove that other positions were permissible when they seemed necessary or desirable.

One would smile were it not for the tragedy of it at the account of two couples who very recently, compelled by troubles resulting from lack of sex adjustment, sought advice. One couple asserted that without any preliminaries whatever they had always had intercourse with the man lying on the woman, her legs being pressed tightly together, his being separated. The other couple varied from this position only to the extent that the husband kept his legs close together and the wife hers wide apart. In each case no other position was thought permissible, the act was always stereotyped and rapidly accomplished; and all these parties were ashamed to discuss these relations with themselves or anyone else. As a result of this psychic inhibition the women had no complete satisfaction, and the men, without analyzing the matter, knew that something was radically wrong. Yet each couple thought their way to be the only permissible or decent way of having sexual intercourse.

It was only necessary to first remove these inhibitions by suitable explanations and then to sketch out a few simple formulae of the art of love to make their mutual adjustment perfect and their new-found happiness complete. Wrong impressions would cause many a young wife to feel ashamed and insulted if her husband should attempt to kiss or titillate her nipples, to feel her natees, or to fondle her clitoris or nymphae. In reality she is not in much danger, since a young man who has been chaste before marriage is ordinarily so handicapped by ignorance and inhibitions that he does not know that his wife has some of these organs; and if he does, his too exalted notion of the aesthetic, his own self-

consciousness, and his reverence for her person would forbid him to touch them.

It is proverbial that perverts of the exhibition type frequent the neighborhood of colleges for women, perverts whose perversions have usually been established as the result of natural desires turned morbid in a man whose environment has conduced to habit formation and whose knowledge of elementary sex facts has been prevented by his own self-consciousness and secretiveness, developed as the direct result of the prudery of his elders. As a result of this proximity to perversion, the untaught minds of unprepared maidens are often filled with loathing of all masculinity, and their imaginations are fired with natural but undreamt-of longings for natural attributes of that same masculinity, which lead to contempt and loathing of their own inner selves.

Let us consider the inhibitions and attractions set up by these exposures in the minds of unsophisticated girls. As an almost unavoidable reaction, the girl is initially terrified, horrified, filled with loathing and disgust at the unexpected sight of organs of whose existence she has never dared to dream. It is but a step to transfer this loathing to all members of the male sex; but, however great the effort, it is impossible for the girl, in the absence of sympathetic explanations and assurances of parent or teacher or doctor, to banish the memory of these sights; and she must, perforce, revolve them in her mind and embellish them with imaginations. In the end she imagines with delight that she is pursued and captured by the vagabonds who have exposed themselves. The self-disgust of the girl is then complete.

When she marries she will pose as innocent of sex feelings and experience, and will avoid all confidences with the husband which might lead to what she thinks is her shameful story. She may retain these memories in her consciousness, and simulate outward unresponsiveness, while inwardly burning with what she believes to be unchaste desires; or she may crowd these things into the background, where they become the unconscious inspiration of hysteria or morbidity.

It may not prove amiss to describe a case, and a practical way of dealing with it. Meeting, through a mutual friend, a young woman whose marriage was but a week distant, I blunderingly asked her if her educational preparation for the changes which married life involved was satisfactory. She instantly replied that she was entirely unprepared, but that she had sought information from three married women-friends, whose fragmentary and contradictory confidences had yielded no information, and that, in despair, she had asked her family physician if he knew of any book that would help her, to which he had replied that he knew of none to recommend, and that she had better let matters take their course, a course which all will agree, after reading what follows, must have proved disastrous.

This girl was over thirty, and had taught ten years since graduating from college; so at first I gave her my books to read. After half a day's reading of a part of the first book, she said she had a long list of questions to ask me when she had finished. After three days, in which she completed the reading of all the books, she said that her questions were practically all answered, but that she wished to tell me her story. Here it is, as near as I can remember it, for I had no opportunity to take notes. When a young girl she had learned to practice auto-erotism. She never resorted to the practice frequently, but her mother frightened her nearly to death about it; and from the age of fifteen on, she made desperate efforts to give it up entirely. She had intervals of success and failure. There were two years when she was practically free from it, during which time she was in a state of extreme nervousness.

At the time of her engagement at twenty-five, she felt forced to resort to auto-erotism about twice a week. She had to increase this to about four times a week when her lover was around. Her engagement was long; and much of the time they were separated. For the first four years of her engagement she fought her impulses, and so conquered them that during the last three years she had hardly ever gotten voluntary relief; but during this period, whenever her lover visited her, frequently or infrequently, and

took her in his arms and kissed her, she had an instantaneous, overwhelming, sexual thrill and orgasm.

During her college days she was one day walking on a lonely road with a college mate. Suddenly a man of rough appearance sprang over a stone wall by the roadside, seized her, and attempted to throw her to the ground. She struggled and screamed, the other girl screamed and a car appeared down the road. The man released her, or in some way she made her escape. She and the other girl were so ashamed of this experience that they had only spoken of it once to each other; and she had never mentioned it to anyone else, but had thought much about it. A few weeks after this she was sitting near the window in a partly filled day-coach on a railroad train. A man came in and took the seat beside her. Before she realized what he was doing, he took out his erect penis and held it as if for her inspection. She could not help seeing it but instantly turned her head away. She was frightened, disgusted, and in a panic as to what to do. She did not dare get up and leave; she was ashamed to speak to the conductor or anyone else; so she sat still with her eyes averted, yet knowing that he continued exposed for a long time. She had felt humiliated by this experience and had told no one of it till now. She had made every effort to forget it, but the picture had often come to her mind. For a long time she felt that all men must be vile. After a time, in spite of herself, erotic feelings occurred coincidently with memory pictures and thoughts of these experiences. As is usual in such cases, she could not escape delightful fancies of being pursued and violated, and alluring visions of male organs. From this time she began to have, especially at her menstrual periods, involuntary crying-spells and other hysterical attacks. She suffered from insomnia at times. She grew arbitrary in manner and cynical in thought.

Her intended husband belonged to one of the learned professions; and they had talked sex matters over somewhat, in a detached way. His view was that sex relations were desirable, and that they should be fairly frequent, and mutually satisfying. Her view was just the opposite, due to

her mother's frightening her, to the two experiences above recorded, and to the statements of a lady-doctor who told her class in college that sex relations should be only for procreation, and under no circumstances oftener than once a month. She was in the keenest mental anguish as to what she might do on the wedding night. She knew that she loved her man dearly; but she felt sure that she should go into hysterics at any sexual approach. I agreed with her that a hysterical attack was a sure prospect, under the conditions. We discussed these matters. She told me at once, after reading the books, that her former position had been wrong and that her fiancée's had been right. She said that without the insight into sex matters which the books had given her she should have always resisted and resented her husband's sexual advances, though she now knew that her own nature might properly leap gladly to meet his desires. The desire had been there before, but she had thought it wrong, and would have fought it to the bitter end.

But she was still in terror at the thought of the concrete working out of their sex relations, having, as she had, her background of terror, shame, self-reproach and disgust concerning the whole subject, overshadowing a timid, yearning desire for the man she loved.

I told her that the perversions of the sex life which she had witnessed were fairly common, and that they usually resulted from the combination of strong instinct and inadequate sex knowledge. I told her that her own vivid imaginings, for which she had condemned herself, were nothing to be ashamed of, that they were an inevitable psychological sequence, a normal woman's nature responding in shame and secret to natural stimuli. It became clear to her that had these matters been talked over intelligently with father, mother, friend, or doctor soon after their occurrence, they would have made no permanent impression on her. I suggested that she read more modern sex books and encourage her husband to do this if he had not already done so. I advised her to take her husband into her confidence as soon after marriage as possible, at least before sexual relations had been attempted, and, sitting in his lap or lying in

his arms, to tell her complete story, at least to make plain to him that she had been subjected to some rude sexual shocks which had made her nerves unstable and had warped her judgment. I suggested that she ask him to be patient if she became hysterical, contrary, or cold, that this was not her real nature, that she now understood herself, that she loved him just as he did her and that she would meet him half way as soon as she could forget the conflicts of the past and get used to him. I made it clear to her that, after her reading and our talk, there was little danger of her becoming hysterical, but strong probability that she would have desire for him and respond to him from the first.

Going back fifteen years to another case, where a man whose wife had begun divorce proceedings consulted me to see if the proceeding might not be stayed; in a word, the divorce proceedings originated from the fact that when this wife was twelve years old she was one day hunting hen's eggs in her uncle's barn. This lascivious old uncle, made lascivious, like many another uncle, by an unresponsive wife, caught this girl at a disadvantage while she was reaching into a barrel for eggs, and fondled her genitals.

One may call it a far cry from this to a divorce, but it is the simplest thing imaginable. This girl, though shocked, was at the time too young to be greatly shocked by her uncle's act, though this naturally produced sensations which led to regular masturbation. The memory of this incident, combined with her mother's declarations, that everything sexual was low and vulgar, led to her thinking herself too vile to associate with decent people. At other times she revelled in imaginary situations and erotic feelings which her uncle's act had set in motion. She alternated between periods of self-abasement and periods of vivid sexual imaginings. These alternate states continued after she fell in love. On one day she readily agreed to marry the man, and was buoyant and happy, the next day she refused point blank, in the midst of hysterical tears. They were married on one of her favorable days; but the same conflict continued after marriage. At one time she responded joyously to all his advances, even suggested that he try various aids to

her excitement, including cunnilingus. At another she spurned him as the most depraved of men, and complained to her neighbors of his various manipulations, forgetting to inform him that she had inspired them.

Finally her self-denunciation, dating back to the early experience and teachings, converted into denunciation of her husband, triumphed over her instinctive desires and she, partially alienated, applied for divorce. The application, however, was withdrawn after certain explanations.

I might fill several volumes with accounts of similar cases where reactions to some shocking situation, nurtured in the secrecy of our ignorant culture, resulted in inhibitions of the normal and natural and produced conflicts between instincts and ideals. For instance, I call to mind six cases where a girl's own father had played with her clitoris or proposed intercourse, three cases similar to the above, where a girl had been tampered with while reaching into a barrel for eggs, fifteen cases of girls shocked by exhibitionists, eight who had accidentally seen men masturbating, four who as children had sucked the penes of boy playmates, six who had practised cunnilingus with other girls, and I have no idea how many who at the age of from twelve to sixteen had had or had attempted intercourse with boys of their own age or boys that were older. The psychology of such varieties of unconventional or unnatural sexual experiences as have been enumerated, and numerous others not enumerated is very similar; and the resulting inhibitions and conflicts are much the same as in the two cases described.

Even cases of ordinary auto-erotism, experiences which are passed through by nine hundred and ninety-nine out of every thousand of the men and women in the United States, when left in ignorance and filled with fears from the older sex teaching, have developed strong inhibitions against joyful participation in the legitimate relations of normal married life.

Young men develop similar false notions; but greater freedom of discussion and wider experience more generally modify these notions before harm is done. Still, some men continue to think that, since a woman of the street has, or pre-

tends to have, sexual desire, honest wives should be passionless. Others fear that frequent emission of semen in intercourse will weaken them, reasoning from the false teaching that all emission of semen induced by auto-erotism is ruinous. Many are inhibited by memories of their past lives, even when their self-condemnation has no reasonable foundation, from those confidences which would inspire the reciprocal confidences necessary to understanding and happiness.

If a sufficient explanation of the managing of these psychic anomalies has not already been given, this whole matter may be reduced to a very few words. Sympathy, education, definite enlightenment, are all that is necessary. People must be told that many of these things, thought to be low and sinful, are not so at all. They must be convinced that everyone passes through some of these experiences. They must be made to understand that previous to the age of accountability, there is little or no responsibility. They must be shown that errors and sins may be outgrown and forgiven.

CHAPTER III

THE ART OF LOVE

"Ah, sinful nation, a people laden with iniquity, a seed of evil doers. . . . The whole head is sick, and the whole heart faint. . . . Except the Lord of Hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah"

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. . . ."

"If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword." Isaiah I, 4, 5, 9, 18, 19, 20.

Isaiah was a man of vision, a prophet of the Lord who could interpret the doings of the people of Judah in their departure from their traditions of religion, morals, and common humanity, as an index of the purgings, chastenings, devastations, which should bring back the remnant of the chosen people to an attitude of reverence to God and to a spirit of love and service to fellow-man.

Today we, the Gentile to whom Paul turned, in a similar discouragement in a later dispensation, because of the unheeding ears of the chosen people, need no prophet, so far as our duty to ourselves and fellow-men is concerned.

Thousands of scientists and altruists have shown us that the root of most of our social evils lies in lack of knowledge of a universal instinct and in a wrong attitude toward this sacred fundamental of all life.

Not only do we know that the principal diseases of society are divorce, prostitution, venereal disease, unhappiness, neurosis, and inefficiency; but we know that the etiology of these diseases lies in a wrong use of the sex life.

Various remedies have been suggested. The old one of ignoring, starving, considering shameful and disgraceful everything that pertains to sex, is now discredited and in disrepute, since these diseases have grown rapidly worse under the application of this remedy, until now they hang over us like an impending avalanche.

Our unwillingness to teach truth to the young, our wrong conception of the status of woman, our ignorance of the full meaning of marriage, of the proper adjustment of the sexual relations which marriage involves, have wrought such devastating results on the happiness and morals of humanity that there are those, a serious and earnest few, who would abolish the institution of marriage, the progenitor and safeguard of the home, start again with unrestrained men and women, and let sex and love work their own unaided way toward better or worse things.

If marriages were to be continued as a ceremonial, coercive of the bodies and self-respect of men and women, without full knowledge of the physiological and psychical adaptations which this state involves, theirs might be the better way.

But we who had dared to tread in forbidden paths, we who believe that human life should mean happiness and comfort and uplift and progress for all, and injustice and suffering for none, have evidence to prove that universal knowledge of our sex natures, wise and mutually beneficial use of our sex functions, are the sure remedies for the great social evils.

The statistics already gathered from all parts of the world are so overwhelming; facts are so readily obtainable by the open-minded and the unprudish; there is such general agreement among the world's best students and thinkers along these lines that it is idle to argue the point.

The evidence is so convincing from the happy lives of happy people who have been of signal service to humanity, that it is no longer necessary, with the pessimism of Isaiah, to say, "Lord, how long?" but, with the most confident optimism to attempt to spread the knowledge which alone can make happy lives of service universal.

Before entering upon a concrete investigation of the art of love so far as I know it myself or can learn it from the talks and writings of others, it may be well to mention that great numbers of books have been published recently, many of them in the present year, by serious students of sex in all parts of the civilized world. Without exception these books advise general study and explanation of this subject, while some of them go more or less into these details which I purpose to take up rather comprehensively in the following pages. A partial list of books, valuable for supplementary reading, will be found at the end of this book.

I propose to talk as plainly as anyone can talk about the most intimate experiences of husbands and wives. Well, and why not? Such plain talk would have been in good form at several periods in the world's history. At other periods it would have been the acme of indelicacy. In modern times, up to the last decade, this whole matter was considered an indecent topic. Within a very few years people in general have come to understand that this is an all-important subject and that there is nothing improper or indecent about it. Still, the old traditions are so strong that the few who know hesitate to speak, and the many who would learn hesitate to listen; but talk and listen we must if we are to continue to dwell as a race that shall persist and progress in a world where Nature has been harnessed to do man's bidding and where material comforts and idealistic conceptions approach the zenith.

Let the reader bear in mind as he reads, should he feel shocked or uncertain, that the things which are said here have been said to thousands, and will in the next few years be said to millions of the most refined, cultured, and virtuous of both sexes, and that no present knowledge or future discovery can possibly be of such value in promoting human happiness, efficiency, and ethics as a thorough understanding of the art of love.

We have talked with doctors, lawyers, ministers, with teachers from the lowest grades to university presidents, with writers, thinkers, and altruists, who are concerned with every phase of human well-being. In these talks we have forgotten

all about the sex tabu, and that sex was anything other than a universal human attribute, potential for immeasurable good or infinite harm. We have realized that harm has been in the ascendant, but that good was imminent as soon as we learned the what, the where, and the when. We have forgotten for the time sex distinctions, and have impersonally investigated sex, that we might in the end more sanely adjust our individual sex lives to our environments, for the health and happiness of ourselves and others.

This preamble is precluded as a backfire against the instinctive shrinking from this delicate subject of those whose eyes, formerly accustomed to the dark, now are blinded by the light of day. It has often been remarked to me that authors who attempt to deal with those intimate sexual relations of men and women, which I here propose to describe, are too bald, too flippant, too material, in their treatment of the subject. Yet, happening to know some of these authors, I am sure that their minds were clean, their morals were sound, their purposes were admirable, their deductions were correct, and that such allegations as the above were entirely unjust. Here's hoping that I, though no better qualified than they, may say some of these things so simply, straight-forwardly and convincingly that the reader may gain useful information rather than waste his time in an over-critical attitude. Rest assured that I shall say nothing that I would not say and have not said many times, looking straight into the unblinking eyes and unblushing faces of men and women as unimpeachably virtuous and as fastidiously correct as any of those who, in searching for truth, read this book.

In discussing the art of love, what was said in the previous chapter must be remembered, viz., that the psychology of love must go before and along with the art. The mental chains must be loosed, the spirit must be free and ready to enter fully and without reserve into physical adaptations, conformations, manipulations, before the best results can be expected in any attempt to perfect the physical side of love.

In "Sex and Life" I gave a brief review of some of the details of the physical sex act between husband and wives.

Here, though I cannot hope to cover all situations, since individual pre-marital experience is protean, and individual inheritance is multiform, I shall try to expand my former resumé into fuller details of situations more numerous and varied.

Frequently men and women complain of a discrepancy in the size of the genital organs. A woman complains that her husband's penis is so large that intercourse is always painful. A man complains that his wife's vagina, especially after she has borne children, is so large that the act gives him little pleasure. Any such anomalies rarely exist in reality. If the woman thinks her husband's organs too large it is usually because he has never wooed her sufficiently. As a rule, if this same man will, by any or all of the preliminary arts hereinafter described, be sure that his wife's passion at the beginning of intercourse equals or exceeds his own, and that her genitalia are thoroughly lubricated by a profuse natural secretion that has been induced by his preliminary excitations, there will be no difficulty. Indeed, the larger his organ, the more gratifying he will be to his wife.

Some difficulty may attend the rupturing of the hymen in the bride, and occur in intercourse during the early months of marriage. But when the wife has been led to desire intercourse greatly, and the husband is gentle and deliberate in attempting to make an entry, ordinarily all difficulties are readily overcome. On rare occasions a thick hymen needs to be incised by the physician. This causes practically no pain, requires no anaesthetic, and ought to cause no more loss of self-respect than having a tooth filled.

If the husband, on the other hand, complains that his wife's vagina is over-large, it is generally a condition more apparent than real; and, as in the former instance, it will be due to his own ignorance of proper technique in the majority of cases.

Of course if his own organs are insignificant, or if his wife has some pelvic trouble causing relaxation, or has sustained a perineal tear at child-birth, which has gone unrepaired, there is a real difficulty, which treatment or surgical opera-

tion will usually correct; but as a general rule the fancied discrepancy in size will cease to exist after the husband learns to approach his wife sexually only at such times as she, induced by kisses and ardent caresses, has been made eager for such approach.

If these few suggestions are acted upon, it is practically impossible, except in rare cases of anatomical abnormality, to find a man whose generative organs are too large for satisfactory mutual intercourse with a woman having the smallest organs, or to find a man whose organs are too small to give complete satisfaction to the woman whose organs are largest.

Brief mention may be made of two cases, one coming to my attention many years ago, and one recently, which show that what is often considered a disparity in the size of the organs is really nothing but a deficiency in technique.

A tall, well developed man married a woman small in stature. Though height and weight are hardly ever a sufficient criterion for judging, it happened in this case that his penis was very large and her vagina was very small. For several months he never made complete entry, and she suffered much pain whenever he made the attempt. At such times he had orgasms after a certain amount of contact and pressure, while she became very much excited, but had no orgasm. Finally they discovered that if he lay on his right side and back, and she also on her right side and back, upon him and with her back toward him, and with her left leg raised above his, he could gain entrance after a time by gentle and persistent pressure. This position was varied by facing each other, he on his right side and she on her left side. It was always difficult to gain entrance, even after she had had several children.

These people were ideal lovers, but absolutely ignorant of the art of love, except as they learned it for themselves. He never learned that it was desirable or necessary for the woman to be locally bathed in pre-coital mucus before attempting intercourse. He made no attempts to induce this, while she was so afraid of his hurting her that she had no pleasure, and there was no moisture until their organs

had been together for some time. Then she began to have desire, and after they had been together a long time desire became intense, but she never had complete orgasm during intercourse. He never made improvement upon his original method of entering her small, dry vagina with his tremendously large, dry penis.

She herself told me, years after her husband's death, that she felt certain that there never would have been any difficulty if they had understood the necessity of a preliminary stage, and her husband had courted her until she had a sufficient flow of mucus before he attempted intercourse.

While this seems perfectly reasonable to anyone, to "make assurance doubly sure" it may be noted that after years of widowhood, during which she had suffered agonies from repressed desire, she consulted me to obtain relief from an extremely neurotic condition. She disclosed the fact that she had resorted to auto-erotism by titillation of the clitoris only on the rarest occasions under stress of unbearable desire, and with deepest shame after every act of this nature. I advised more frequent resort to auto-erotic relief, and convinced her that she need have no feelings of shame or loss of self-respect on account of this methods of relief. She immediately improved; and, while she got much relief, did not attain a perfectly satisfactory orgasm and relaxation from manipulating the clitoris. I then advised her to use some instrument of a size and length suitable to give complete satisfaction. She constructed an apparatus considerably larger and longer than the ordinary penis, by means of which she obtained perfect satisfaction once or twice a week as was necessary. She employed this device only near the conclusion of her auto-erotic experiences.

Briefly describing the recent case: a man whose organs were unusually large, and whose passions were unusually intense, married a delicate girl who had the usual knowledge in sex matters which the New England girl of the better class ordinarily has, in other words, no knowledge at all, and worse yet, for she had a fear of acquiring any information.

This man was coarse-grained, never resorted to courting or any preliminaries, but insisted on intercourse every day

and usually oftener. He was hurried and rough at the first intercourse, and gave her great pain and brought on severe hemorrhage when he ruptured the hymen. Nevertheless, he demanded intercourse several times a day at that period. Later, after learning that she had erosions, prolapse, leucorrhœa, constant pain, and that he gave her no pleasure, he showed some shame and remorse at his conduct; but, ignorant of what to do, and driven by his fierce passions, he kept demanding intercourse, in spite of her pain, repulsion, and local disease.

After this had continued seven or eight years, and she had reached a desperate condition both nervously and physically, a married man who lived near them began showing her much kindness in many ways, and sought her company on many occasions. She saw that he loved her, though for a long time he said nothing about it; and he never suggested anything improper until her husband had in a similar way become so involved with his wife that it was known to everybody that their relations were improper. He then urged her to go away with him, and she finally consented. After this both parties got divorces; and now all are happy, each man having married the other man's wife. No one of these four people except the husband of the first woman has ever been promiscuous sexually, unless divorce and re-marriage be considered promiscuity. The man referred to became so when his wife was so ill that sexual relations were next to impossible. Since his marriage to the other man's wife he has been a perfectly model husband, and she is delighted with him. This woman, by the way, is of a strong, robust type; and the second man, who, we will remember, went away with the first woman, though a robust, full-blooded man, with more than ordinary sexual desire and ability, had, according to her accounts, never half satisfied her. Now, with the first man, with his more than daily attentions, she is happy and content.

The first woman, after a period of serious nervous depression, and after some local gynecological treatment, became perfectly well, causing wonder to all who knew her. She has desire and orgasm whenever her new husband proposes

sexual intercourse, which is several times a week. It is his invariable custom, before intercourse, to kiss and caress her, and then to titillate her nipples and clitoris until there is a profuse secretion of pre-coital fluid. She loves him devotedly, responds very quickly, and never has the slightest pain in intercourse.

The reason for mentioning this case in this connection is that this woman has always thought that the principal cause of the difficulty with her first husband resulted from the abnormal size of his penis. It is true that he was considered larger in this respect than the second husband; but it must also be remembered that he never made the slightest attempt to prepare her for intercourse, while her second husband's attention to these details is beyond all criticism.

Now, I have not examined this woman; but she was examined, and had tampon treatments of the cervix through a speculum, which did not hurt or inconvenience her. She also had several miscarriages at the third or fourth month. All physicians would probably agree with what she herself now believes, viz., that her first husband, in spite of his handicap of an unusually large penis, need never have hurt her, except possibly on rupturing the hymen and during the first weeks of marriage, nor have made himself repugnant to her, but would have insured her continued health and happiness if he had understood and tactfully applied the fundamental principles of the art of love.

She asserts that she did love him at first, and that she was sorry that she could not respond to his desires in kind, also sorry that she had to treat him as she did after his abuse made his very presence noxious. Even now she wishes him all happiness, and is very charitable toward him, as she realizes that his mistreatment of her was largely, if not entirely, due to ignorance, and that her own ignorance at the time was as great as his.

The thoughtful reader may draw other lessons from this case. Though the two people of sensual, or physical, type are now mated, and the two of higher ideals are together, it is by no means impossible, provided all had been properly

educated sexually, that each couple might have been happy in their first marriage.

Of course there are incompatibilities that cannot be corrected, and differences in temperament that cannot be adjusted. Such things should be guarded against as much as possible before marriage. But in spite of all precautions, divorce is sometimes justifiable and necessary. Perhaps this case is a borderline case, and there might be arguments for divorce and re-marriage anyway; but it is my contention that though these people might not have been so happy in their first marriages as in their second, they might still have been reasonably happy, and might have avoided the years of humiliation, suffering, and regret, during which two of them suffered acutely, and all in some degree. Not only might they have averaged more satisfactory lives if their first marriages had not gone wrong, but their conventional example might have been of great service to other people whose standards were wavering.

With conditions as they were I think we must all agree that their solution of their domestic problems was best, for themselves and for society.

A Typical Case of Newlyweds Who Were Ignorant of the Art of Love

While the first of the two last-mentioned couples might be cited as a typical case where both man and woman were ignorant, it illustrates only the comparatively insignificant number of cases in which the husband is coarse, sensual and exacting. There is, however, an almost countless number of well-mated, loving couples where the woman, though ignorant and afraid, would be responsive if rightly approached, and where the man, also ignorant and driven by the dominating passions of the wedding night, would compel himself to be considerate and proper in his approaches if he understood that his own and his wife's future happiness and well-being depended on this.

Before going into full details of the art of love, it may be

well to cite such a case, now blissfully happy in each other's society, after having lived together over a quarter of a century.

This man had never loved any other woman, and had never had intercourse before marriage. He had practised as the least objectionable means of relief for unconquerable desire, though this was always considered a ground for severe self-condemnation. His young wife was at once the personality of his ideals and the first and last object of his passionate desire. Without any instruction in sexual matters, he instinctively felt that marriage should be a partnership in all joys and sorrows, and that the wife should participate in sex life equally with the husband.

She had experienced no other love affair and was deeply in love with him. She also had never had sexual relations, but likewise had practised auto-erotism moderately for many years, having been taught early and having had psychic sexual shocks which prejudiced her against sexual things in general and so influenced her psychic sex life that an unusual and persistent sex imagery had resulted. She also had received absolutely no sex instruction.

The young man, for a reason of his own, and not knowing that, as a general rule, such a course was advisable, had resolved to have no intercourse the first night.

The young woman, with no knowledge of physiology, had made up her mind, as they were not in good financial condition, that they should abstain from intercourse entirely for some years, not dreaming that this would involve any serious restraint on the part of the husband, since she realized no sexual urge and thought she wanted only her husband's presence.

They lay awake in each other's arms all the first night, talking over these matters. They kissed and embraced like ordinary lovers, but he made no attempts at special caresses, though his desire was extreme and his erect penis was pressed against her the greater part of the night. She was neither disturbed by this nor solicitous on account of his sufferings, since she supposed that this erect condition was the natural

and permanent state of the organ. He told her that it would be impossible for him to live with her and sleep with her and "contain" indefinitely. She finally understood and acquiesced in his proposition that they attempt intercourse in the near future. This night was one of undreamed-of happiness, in spite of her timidity and his suffering.

They made their first attempt the next afternoon. He, remembering the instruction he had derived from drummers' yarns, told her of the hymen and that he would try not to hurt her in breaking it. He made the attempt as gently as it was possible for him to do in his state of almost uncontrollable desire, and had an orgasm almost instantly after beginning to exert pressure. He was utterly disgusted with himself at his failure, but almost immediately tried again, as he had lost neither desire nor erection; and after a few moments the hymen gave way, causing considerable pain and some hemorrhage; and he almost immediately had another orgasm. She timidly enjoyed the contact with him, but had no erotic feeling. At this juncture a knock on the door interrupted proceedings, and a hasty toilet was made preparatory to the admission of a caller.

For several days the bride had some local tenderness, but not enough to prevent intercourse, which was solicited, but never demanded, by the groom several times each night. The bride at times had considerable erotic feeling, and usually enjoyed his presence, but after a few weeks she thought his approaches altogether too frequent. He also was much disappointed not to have her respond fully as he had imagined that she would. In order to accomplish his ideal of having the intercourse perfectly mutual, he began to restrain himself, hoping that by so doing she would, after a time, show some sign of desiring him. When she failed to do this, he began, in addition to abstaining several days, to repeat the act two, three, or four times, with only a minute or two after each successive orgasm, hoping in that way to carry the excitement, which she usually had in some degree, to a climax. This object was not attained until after some months, when, by mutual agreement, after they had abstained nearly a week, he repeated the act seven times

with almost no interruption. Coincidentally with his last orgasm in this series she had the first orgasm since her marriage. During these months there had been no preparation of the wife except the instinctive embraces, kisses, and general caresses common to most young couples who, though ignorant of technique, truly love each other.

This method was continued, but was improved upon after the still tremblingly diffident wife placed his hands on her breasts. The husband, though woefully ignorant, was not particularly stupid. He reasoned that if so much were agreeable, more and similar things would be delightful. From that time on he began to hold and kiss his bride's breasts and gently manipulate her nipples as a preliminary to intercourse. Some months later, in the course of these preliminaries she placed one of his hands on her genitals. His reasoning powers again helped him, and he investigated until he found the clitoris, an organ the existence of which he already knew without dreaming of its function. Thereafter it was his custom to manipulate this organ gently preceding intercourse and at the conclusion of the other preliminaries above alluded to. She had been led to render this assistance to him because in her former practice of auto-erotism it had been her custom to first excite her nipples and then her clitoris. Though she had told her husband shortly after her marriage all her former auto-erotic experiences, in response to his similar disclosures, she had told him nothing about the method.

During the first few years of their married life, her orgasms gradually increased in number from three or four the first year to ten or twelve the fourth year. From that time on there was a gradual increase until, after twenty-five years, it was not unusual for her to have orgasm several nights in succession; and this was the rule during her pregnancies. A general average would be three or four times a week.

The husband practised repression and intercourse without emission so that he as a rule was able to postpone complete intercourse until she could be made desirous of it by resorting to the aforesaid preliminaries, though his virility was

such that at her original suggestion he at times repeated the act on his own account one or more times immediately or during the same night after she had had an orgasm. This was always agreeable to her, and she generally had some erotic feeling; but only on the rarest occasions did she desire or have a second orgasm herself.

In the earlier years of their wedded life this wife often reproached her husband for his excessive desires, and often intimated that all he cared about her was for the physical relation; but after fifteen or twenty years she took it all back and said she was ashamed to have made such allegations. She conceded that he loved her just as she did him, and that their love for each other was a psychic and physical relation of the most ideal nature.

These people have never had an illness since their marriage in their early twenties; they have a large family of perfectly healthy children; and they and the children have been unusually busy at many kinds of mental and physical labor.

A Typical Case of Newlyweds Who Understood the Art of Love

If all couples could gradually attain to a happy solution of the sex relation, like the couple above described, perhaps there would be no great need of a treatise on the art of love. Still, in this case, knowledge would have saved much mental and physical suffering, which persisted at intervals during several years. But not all are thus constituted; and the vast majority of couples who begin somewhat as they did, or under more adverse circumstances, become irritated, annoyed, and gradually alienated from each other until their sexual affiliation is little or nothing; and then they both become neurotic, or one (or both) becomes infatuated with someone of the opposite sex, or they frankly give up the ghost and seek temporary diversion and relaxation in free love or promiscuous relations.

So, perhaps, it is, after all, worth while to talk about and write about the art of love. I have discussed this subject with many young men and women before marriage and told them what little I knew. Here is an account, very similar

to forty that I might give, of a couple who had such instruction. This couple have been married nearly four years. I gave them my first book, "Rational Sex Ethics," to read, and supplemented this with several conversations concerning the proper conduct of sexual matters after they were married.

This couple were married soon after we entered the world war; and the husband was in camp for some time, visiting his wife at intervals, and was then more than a year overseas. The account of their early relations is given by the wife, and after his return by the husband.

"You are aware that my husband had no practical knowledge of the marriage relation before our marriage. I think that he intended to go back to camp after his wedding without any sexual relations whatever; and he 'fought the good fight' from about one o'clock until somewhere around six in the morning. I do not know if he derived any satisfaction. I know I did not. It was very painful for me, and I had a peculiar feeling as if I were choking. Then I cried. About two hours later we were more successful, but not for me. The following night he had to leave for camp on an early train, and we therefore did not undress. However, to my complete surprise, he was excited enough to desire intercourse; and as I was desirous too, this happened, and I had complete satisfaction for the first time. The intense emotion, being more than I had ever imagined, broke me down completely, and poor J—— thought I was ill. Before that I had never any desire for sexual relations of any kind, although I have a voluptuous nature and was always intensely attracted by the opposite sex. Since my marriage it seems that sometimes I cannot control myself.

"In this connection, J—— seems to think that any great desire shown on his part makes our love appear low and degraded. He wants our love to be set apart from his desires; but I say that this cannot be; for, with the true love of man for woman, there is nothing low or degrading in fulfilling the natural desires of this same love, desires which are part of us, like the desire for beautiful music, etc. Am I right or wrong?

"The second time J—— came from camp, two weeks after, it was my menstruation period and, although it was very hard for us both, myself especially at this time, we agreed that nothing should happen, and nothing did. About ten days later he had four days' leave. During this period we had intercourse at least twice each night, with intervals of a few hours between. We were both very ignorant; but with a little thought and concentration we were successful twice in getting complete satisfaction together, which was the result we wanted."

There were similar results on their two or three subsequent meetings before the husband's departure for overseas.

Previous to his marriage this man had suffered much from repression. During his absence overseas he felt forced to resort to auto-erotism from three to five times a week. He has had sex relation with no woman but his wife before or since his marriage. After his return and the resumption of their relations, he takes up the account as follows:

"Sexually, we seem to be almost perfectly mated. About three times she has failed to have an orgasm when I had mine. Once I made up the deficiency after a lapse of a few minutes, though I had none the second time. The failures have been due to my starting too soon or not soon enough; but she has found no fault. We were together a day and a night before I was mustered out, and had successful intercourse night and morning. I was discharged three days later; and for three successive days we had complete intercourse night and morning. Then she began to menstruate. During the four days of her menstruation my desire was such that on two nights she afforded me manual relief and on two nights I refrained. For the next thirty-five days, there were six days without intercourse. Twice she relieved me manually. Several times intercourse has been twice a day, so that intercourse occurred thirty-four times in the thirty-five days, always mutual except for the three times mentioned. I wonder how normal this sounds. The abstinence is interesting. We would both agree to it, mostly to prove to each other what we could do; but we both admitted that it required much effort. I feel though that the dis-

play of affection on these occasions was more genuine. Once or twice it has involved fits of crying on both sides. We each love so intensely, and can't find means of expressing it all. Intercourse does not do it completely, even though we are both perfectly satisfied physically. I think that this occasional abstinence is more successful, though a great physical strain. We usually lie together from one to three hours before anything definite on the subject of intercourse is suggested or attempted. I am in almost every instance the aggressor. We discuss everything with perfect freedom now. L—— had expressed a preference for me in bed with her with no clothing on, and I have complied. On occasion she has voluntarily taken off her own. Still, neither of us will completely expose ourselves, though we are familiar with each other's differences. Neither of us finds the other bold or disgusting. If anything I am the prude. Contact with her always gives me an erection; and it stays sometimes for hours. Intercourse does not allay it, though I should not be interested more than twice in a half hour or three times in a night. Not that it is weakening, for I always feel stronger a minute or so after it. I have run the usual two miles immediately after it in better time than I ever did before. I no longer walk up a flight of stairs. I spring up, three flights, two, three, and four steps at a time; I am so happy and ambitious, and I seem to walk on air all the time."

A later record covering from the third to the seventh month of the wife's pregnancy is summarized as follows. In a hundred and twenty days there was intercourse eighty-four times. On three occasions only did the wife fail of complete orgasm. On thirty-nine days there was no intercourse. During one week's absence the husband resorted to auto-erotism twice and had one nocturnal emission. During this four months' period the wife relieved him six times manually.

Quoting from the husband's account, he says: "No signs that this is doing either of us anything but good. Our pleasure seems more each time. I am still the more virile, but can control myself if she wishes it. I am wondering how this all sounds, and when to discontinue. She does not think my weight does her any harm, but is not sure. I keep most

of it off her, on my own arms. The prospect of her motherhood keeps us both thrilled, and we want to be careful and sure. We are both very happy and have no word of dissension now that we are alone together."

Stopping now and then to illustrate, as I have just done, certain points brought out in this discussion, will doubtless interfere with its continuity; but there is no way for me to put all these matters in perfect sequence and perfect perspective without a tremendous amount of study on volumes of old notes, much classification, and tedious planning—labors for which I frankly have neither time nor disposition. After all, I have a constantly changing perspective, which is inevitable, since new material comes daily to my notice. It may hold the reader's attention better and tax his credulity less to know that most of my illustrations are such as come to me now from day to day rather than the transcriptions of musty memories or selections from old notes.

The "Kama Sutra", it will be remembered, emphasized, to begin with, 1st: differences in size of organs, giving three main classes. 2nd: differences in force of desire, or passion, giving three different degrees. 3rd: differences in time, giving three variations in the time required for intercourse.

I have already discussed the differences in size of organs. Next let us devote a short space to

Differences in Force of Desire or Passion

It cannot be questioned that there are marked differences in individuals of the same sex and in individuals of different sexes in the force of desire or passion. Here again the psychology of sex has a tremendous influence on the physiology. No individual is qualified to determine his own natural sex urge or need until the traditional fears and tabus have been abolished and he is ready to consider calmly and sanely and without shame the phenomena of the sexual life.

Protracted fear and shame will, after a time, so work as sublimation activities that a normal, well-sexed person of either sex may appear to be practically impotent, although the same shame and fear of sex usually act as distinct sex

stimulants during the first months or years in which they are operative. Therefore, before men or women take account of stock as to the relative force or frequency of their sex desires they must dispose of all false fears and examine their real selves.

A man may be so constituted that he has strong sexual desire every day or twice daily, whatever his occupation or ideals, and have this a perfectly normal condition. Indeed, I have given examples of rare exceptions where desire persisted and gratification was accomplished, in one case autoerotically, in the other by natural intercourse, five or more times a day for many years. Both these men were hard workers and always in perfect health, and in external appearance and conduct no different from ordinary men; but such are rare cases, as are also those I have noted of men who, when there was no provocation, would continue a month or more with sexual excitement; and even when married to normal women whose frequent desires they were conscious of found intercourse distasteful or a burden if indulged in oftener than once a month. The last condition is presumably pathological, since men of this sexual type are usually spare, weak, spineless, and apprehensive. I have found very few who did not exhibit marked improvement in general health and increase in sexual urge after education in sex matters and regular habits of physiological sex living.

By far the greater number of men living under normal conditions of stress and strain, in love with wives who love them and are responsive, have strong sex desires which may be safely gratified when the partner welcomes this (quoting from my book, "Sex and Life") five or six times a week if under thirty-five, two to four times a week between thirty-five and fifty-five, and once or twice a week between fifty-five and seventy-five. Beyond that age I have known men to continue to indulge for several years at a rate of about once a week, also several who continued to indulge irregularly on an average of once in two or three weeks up to the age of ninety.

Following is an extract from a history in my possession: Mr. and Mrs. ——— had been happily married fifty-five years,

were still lovers. They had three sons, all married, and twelve grand-children, all in perfect health; and they themselves had always been perfectly well. Mrs. — ascribed their many years of perfect happiness together to complete sex adjustment. They had intercourse two or three times a week, which she always enjoyed as much as her husband. She had a shock at the age of seventy-eight and was ill several weeks. One morning, though conscious, she was very weak, and had a subnormal temperature. The Dr. said she could not live twenty-four hours. She selected the dress she wished to be buried in. The husband was heart-broken. The following morning her temperature was normal and she was improved in every way. It was then learned that she and her husband had had intercourse during the night. She continued to gain, and died two years later at the age of eighty, outliving her husband, who died one year after the event recorded, at the age of seventy-six.

Woman should take her cue from man, when she finds out what her husband's real sex nature is. She should endeavor not to tax him too severely, either by repression or by over-exercise. I put this obligation on the woman, since it is too obvious to discuss and too well-known to be denied that a woman is not harmed by intercourse of any frequency, but is almost invariably benefitted if it is moderately frequent, providing she desires it and derives complete satisfaction each time.

But should the man whose natural aptitude for intercourse is twice a week persist for years in indulging twice or three times that amount, or one whose natural rhythm is five times a week indulge regularly eight or ten times to gratify artificially stimulated passion or a sexually active wife, it would undoubtedly reduce his mental and physical efficiency and perhaps lead to impotence and other bad effects. The wife who is chary of her sexual favors should also remember that if she restricts a man whose natural rhythm is three to five times a week to once a fortnight or once a month he will be as surely injured (and probably more seriously, by such over-repression) as the man who has made excessive use of his sexual powers. Neurosis, insta-

bility, irascibility, relative impotence, are common symptoms of excessive repression. Women also vary in sex desire and capability; and it is harder to determine the real sex nature of women than that of men. Their psychic inhibitions are greater and harder to overcome. It is a fact that comparatively few women have a tendency to spontaneous sex excitement except after long periods of repression; so that, in the absence of an intelligent husband, who knows the art of courting his wife and of preparing her for intercourse, the wife's real nature may never be known.

There are many women, perhaps one-fourth of all women (these figures must not be taken in an exact sense, but only as an estimate), who have spontaneous excitement frequently, and who can always respond immediately when their husbands exhibit desire for them. A few properly belonging to this class, perhaps one in fifteen, will not only always have a complete orgasm when their husbands do, but may have from one to eight orgasms in rapid succession in the course of half an hour. I repeat my former statements to the effect that such women are perfectly normal, and that they should be fully gratified whenever they have intercourse. It is far better that such women suffer from infrequency of relations than from partial satisfaction.

The large majority of women, perhaps two-thirds of all women, seem to desire and long for, when not afraid or ashamed of their desires and longings, and to require for their best health and efficiency, intercourse once or twice a week, with some extras before, after, or during the menstrual period.

Some one may criticise my knowledge on this last statement, and my judgment when I say that I have frequently advised couples to have intercourse during the wife's menses, when it had become apparent that she had her greatest desire for it at this time, and when after trial it was found that this wonderfully reduced the pain and the nervous symptoms of that period.

I cannot be exact; but I think I have had at least twenty cases of this variety; and though most of the men and some of the women were skeptical at first, when I advised moder-

ate intercourse during that period, all are happier, all have been apparently benefitted, and now both men and women alike regard my intuitions, shaped by their answers to my questions, as little short of divination.

I give a summarized record of the experiences of one couple for five months of the present year. I have known this couple all their lives. In short, one of them weighed two and one-half pounds when my professional services were first required. I learned some years ago, and before the birth of their children, that this woman was very nervous and that she suffered intense pain during her menstrual period; also that she had normal sexual desire with moderate frequency, but that she failed at times to attain an orgasm in intercourse. I prescribed moderate intercourse during menstruation, with the happy result that pain and nervousness at this time completely disappeared. This couple are both in perfect health, and their union is unblemished by bickerings or heart-aches.

Record.—March. During twenty-five days of this month intercourse occurred eleven times. The wife had orgasm in intercourse five times; and on one occasion when excitement was intense and prolonged, after intercourse in which she failed of this, she induced it herself by manual methods. During the six days of her menstrual period, they had perfectly satisfactory mutual orgasms in intercourse once each day for the first three days.

April. This month they had intercourse twelve times in twenty-four days. She had orgasm in intercourse six times, and on one occasion brought this on afterward, as in the previous month. During the six days of menstruation, they had intercourse on the second, third and fourth days. She had enjoyment but no orgasm on the second, intense enjoyment but orgasms had to be self-effected on the third, and perfectly satisfactory orgasm in intercourse on the fourth.

May. Intercourse eleven times in twenty-five days. Five times out of the eleven the wife had orgasm, and again this was accomplished once auto-erotically afterward. On the second, third, and fourth days of the six-day menstrual period they had intercourse with mutual orgasm on the sec-

ond, not complete on the third, and prolonged excitement, which she terminated auto-erotically after intercourse on the fourth.

June. Intercourse six times in twenty-four days. The wife had four orgasms in the natural way and one self-induced afterward. The menses, as usual, lasted six days, and they had intercourse on the first, second, and fourth days with perfectly satisfactory, mutual orgasms each time.

July. Intercourse occurred thirteen times in twenty-five days, during which the wife had orgasm eight times without the slightest difficulty. The menses lasted six days, as usual, with intercourse on the third, fourth, and sixth days. On the third day she had two complete and satisfying orgasms during one intercourse, this being the first experience of the kind she had ever had. On the fourth and sixth days she enjoyed the intercourse and had moderate excitement, but had no orgasm and felt no deprivation on either occasion.

Again taking up our main theme: There is a small fraction of women left who have really very little spontaneous desire, and who do not respond readily to any of the known devices of any already discovered *ars amandi*.

It may be said that I make this class too small; but I am quite sure that I do not, though on the surface it may appear so.

The reason why many appear in this class who do not really belong there is that in our present society there are very many women, usually under thirty, (who would be classed by Marie Stopes and others as undeveloped) who after that age, gradually become responsive to their husband's advances. These same women were, during the first five to eight years of marriage, unresponsive and claimed not to enjoy sexual relations.

No doubt there are a few whose development is really slow; but the vast majority of these women become responsive after their husbands begin to learn how to approach them, and after they themselves begin to learn, from their observations, their talks with normal married women, their reading of honest estimates, of the purity, desirability, and necessity of sexual love in marriage.

I have known many women who were apparently cold previous to a certain time in their lives. This may have been at twenty, thirty, forty, or even fifty years. The assimilation of proper sex knowledge by them, and the acquirement of a practical art of love by their husbands, in the absence of other apparent reasons, appear to explain a gradual or rapid response to the sex overtures of their husbands. So far as I have been able to observe, the age of the woman has nothing to do with it.

Again, there are many women of all ages who are occasionally responsive, who admit spontaneous desire on rare occasions, who remain at this stage merely because parents, teachers, and traditions have kept them enshrouded by the old sex tabus. Their husbands also have been fed on the same pabulum and know no *ars amandi*.

The two last groups all, or nearly all, belong in the second and larger class of women, as is readily demonstrated by the readiness with which they develop the characteristics of that class immediately they and their husbands become converted to rational sex ideas.

Some years ago I quoted the statement of a distinguished psychiatrist who said that sixty percent of American women were cold. His opinions were not different from those of many others of that time, though it is impossible to conceive of how such opinions could have been formed, unless literature was quoted to the entire exclusion of exact observation. I then said that not one-sixth of one percent of American women were really cold and entirely unresponsive. Since that time my observations have been more than doubled; and there is not a scintilla of evidence to show that my fraction was too small.

Although exact figures in these matters cannot be obtained, and this will always be, to some extent, a matter of opinion, I think, since I have not yet added to the two women I had then discovered, who were classed as inherently and permanently frigid, that my figure then was too large, and that a really cold and utterly unresponsive woman is a *rara avis*.

After recording the differences in the force of desire and

passion in individuals of the same sex, and those inherent in the two sexes, the question naturally arises, what is to be done about it? We have already spoken of removing the psychic checks, or inhibitions to a normal sexual experience; but before proceeding to specific remedies, it may be well to give brief mention of a condition, fairly common in nervous American men, which is partially the result of psychic inhibitions, but which is also determined, to some extent by physical, pathological factors. This condition is known medically as *ejaculatio praecox*. Many men, as a rule those who are easily excited sexually, are chagrined to find that almost at the first contact of intercourse, or immediately after intromission, they have an orgasm. This orgasm may be satisfactory to them, so far as completeness and sensations go, or it may be incomplete and attended with very little sensation. In any case, it is extremely humiliating to the husband, and it is invariably injurious to the wife; for it leaves her without any normal sexual satisfaction, occurring, as it does, oftentimes before her desire is aroused at all, and always before she has attained an orgasm. She is thus left in a restless, unsatisfied, irritable state, which variously leads to insomnia, chronic bad temper, hysterical conditions, and other neuroses, as well as to frequent local physical disorders, resulting from chronic engorgement of the pelvic organs.

Any list of the causes of precipitate ejaculation would be incomplete, but a list of some of the principal ones may be of value.

1. Purely psychic, such as fears of inability to perform the act properly, fears of injury to potency from auto-erotism or former excess in intercourse, lack of sympathy between the partners, etc.

2. Excessive repression, as in the case of a man (whose wife is apparently cold and unresponsive, and who reproaches him for his sexual inclinations and objects to the whole procedure), who has postponed intercourse and kept his desires in subjection until he has nearly reached the limit of his endurance. Of course, in such a case the sight of his wife in

negligèè, or the thought of intercourse with her instantly brings on a state of almost irresistible desire, after which the slightest touch or caress may induce a precipitate orgasm.

3. Overwork, anxiety, worry, or any precarious state of general health, all operate to lower nerve tone and diminish normal control. Often in these cases desire also is much lessened; but whether desire is of usual or lessened frequency, when it does come, and intercourse is attempted, the lowered ability to control allows a precipitate orgasm.

4. Various anatomical peculiarities or malformations or local pathological conditions may be responsible for this anomaly, for instance, a tight prepuce, a constricting band in some part of the prepuce, adhesion to the glans, a too short fraenum, an inflamed glans or bulbous urethritis, posterior urethritis, prostatitis or seminal vesiculitis.

5. This condition may in some cases be a perfectly normal manifestation, analogous to those occasional instances of women who have been described as so susceptible that they have orgasm almost at the beginning of intercourse and have, before satisfaction is complete, in the course of half an hour, from two to eight orgasms in rapid succession.

6. This is also observed at times when a man who realizes that he does not fully satisfy his wife keeps repeating his attempts to do so. His anxiety concerning his inability, the incomplete orgasm which results from his knowledge of his inability and from her lack of co-operation, and the oft repeated orgasm, all these factors together, (or any one of them), sometimes lead to increasing precipitancy in his orgasm.

7. A very frequent cause is *coitus interruptus*, or withdrawal, and at times also *reservatus*. When there is much concentration on this event before the withdrawal, this psychic distraction, combined with the necessarily incomplete orgasm, leads at times to diminished enjoyment and finally to precipitancy in ejaculation. I have known cases of men who, fearing to impregnate their wives, or falsely fearing that the loss of semen would be injurious to themselves,

have practiced *reservatus*, or intercourse without orgasm, for long periods with the end results of lessened desire, imperfect erection, and precipitate orgasm.

The treatment of this condition when it arises from physical causes is by local medication, massage of prostate, surgical, or various remedies and regimen; and a good physician or a genito-urinary surgeon should be consulted.

Such remedies as I have to suggest for this trouble, when it is the result of psychic causes, or those ordinarily unrecognized, I can best give when describing the conduct of the act of intercourse.

Differences in Time

It is only necessary to speak of the differences in the time required for intercourse, or of frequency in desire, to insure complete uniformity; for it is obvious that remedies for these natural differences must be much the same as those for differences in the strength of desire and passion.

The general idea one gets from study of the relative strength of desire and passion in men and women is that few couples are prepared at marriage to live in complete sexual harmony and in comfortable physiological adjustment; and they never will be prepared until each party to the contract has learned the normal sexual rhythm of the other, and they have both agreed to necessary compromises and they have both entered whole-heartedly into a thorough study and a judicious use of the art of love.

The Love Longings and Sex Necessities of Women

Perhaps no preamble is necessary to a somewhat detailed description of the most obvious preliminaries to that love act between men and women, concerning which so little is said in polite society, yet concerning which, in polite and impolite society, so much is thought and imagined by all individuals throughout the forceful and ambitious, the joyful and virile years of life, the act by which, on every honeymoon a man is either made selfish, brutal and ashamed; and a woman is humiliated, violated, and desecrated, or the most

wonderful and beautiful of all earthly relations is cemented, hallowed, sanctified. Those marriages made complete by the perfect consummation of this act furnish us the only perfect foreglimpse of a future heavenly transcendence into supra-material personalities which the thinking man and the idealizing woman can perceive as the ultimate destination of the intangible, illusive, incomprehensible, dominant soul, or something, which pervades and electrifies the mundane material of which it is supposed to be the ethereal archetype. Can any man or any woman tell me any other way than by the analogies derived from the perfect union of one man and one woman that this longed-for realization of the faith of the ages can be so surely predicated, so unanswerably divined? Why should this whole subject of love and marriage, when permeated with the seed of illimitable possibility, be so often a burlesque or a travesty of all that is ideal? What explanation can be given other than that of our amazing oversight and blundering ignorance of vital things to account for Satyr-like, venerealized, unsatiated man, made originally in God's own image, now too low in the pit to even look on high, where, pure and spotless, mother-longing, husband-craving woman suffers in her isolation torment even worse than that of her once heaven-appointed, now low-fallen mate? What other explanation is there for the fact that many a woman sufferer also, driven by primitive instincts, abandons her vestal vigils to descend to the lower levels where man is so largely fettered?

But why, in Heaven's name, if this condition of single men and women (which you may call a lurid picture, but which I assert to be an actual fact) must continue to serve as the hostage which we give, the blood money which we pay for civilization, why, I repeat, must those men and women for whom this sacrifice is made, who, inspired by highest ideals, marry for love in the heyday of their youth and aspiration and strength and beauty, live in misery, heartbreak and unhappiness?

Not of arms nor of the man do I sing, for the man is strong and has other interests, but of the woman, often shut within four walls, where she might not repine if her dreams

were realized, but cheapened, saddened, heart-sick, with constant longing for lover's kisses and smiles of affection; and all the while if she is a normal woman, she is ashamed of the very normality of her nature, losing self-respect because of the inexpressible physical discomfort of natural desire which becomes irrepressible after long aggravation without satisfaction.

The following illustration is one that may be essentially duplicated scores of times in any town of moderate size, and thousands of times in any large city. This may furnish food for thought to those who imagine that I have been romancing. A brief excerpt of the histories of a man and wife whom I have advised several times during the last year will explain the situation.

The man practiced auto-erotism a little in his early teens; he was much frightened about this and was taught to suppress sex as something disgraceful and unbecoming. He became convinced that all sentiment was irreligious, and that all expenditures of semen was a severe drain on his vital forces. At twenty-two he married for a wife a normal undeveloped girl of eighteen who had had no experience with auto-erotism and little erotic feeling, but who did have fond illusions of love, affection, a man, a home, and babies.

He loved her as ardently as it was possible for a man to love who was not especially virile, and who had such a background of fear and repression as has been described. Having no knowledge of the art of love and no desire to cultivate it, he had sexual relations with her, without preparation, three or four times a week for the first few weeks. The frequency gradually diminished, and for a time after her first baby was born it occurred once or twice a month. After they had been married three years there were often intervals of several months when there were no sexual relations. After she had borne three children she lost the youngest baby; and, in her grief, she desired another to take its place. By the time the husband had become so marooned in his asceticism that he had little sympathy with her motherly instincts, yet felt it a duty to try to gratify her. Though he had been a fairly robust man at the time of his marriage,

he had, for no accountable reason, been sliding rapidly down hill, and had become thin, unemotional, tired of life. In his rare attempts at intercourse he had a precipitate orgasm after obtaining, with difficulty, a partial erection. He continued for some time to make these imperfect attempts at intercourse every two or three weeks. In this manner he merely tantalized his wife; for her desires, which had gradually increased with the years, had by this time become almost unbearable; but he neither succeeded in bringing her to the point of orgasm, nor in impregnating her.

By day she suffered from almost constant desire, and at night she cried regularly for hours, while he peacefully slept, with his back to her, and without a kiss or caress on going to sleep or on waking, to relieve the monotony. There was nothing to show that they were man and wife, aside from the perfunctory, feeble, unintelligent attempts at intercourse on such occasions as her mother longings and physical sufferings touched some unextinguished spark of manhood in him; or possibly it was fear or jealous emotion that stirred him, since she had now come to have occasional hysterical outbursts, when she would say that she wanted love and must have it; and if he would not or could not give it she would leave him; and the implication was that she would go with some other man.

Such was the condition when she consulted me. I will not go far into details as to treatment, since, though a great change has been wrought, it is not yet by any means complete. The treatment, like the generality of my treatment in such cases, involved little but an attempt to give common-sense advice; and of course is involved talking with both parties. The attempt was made to awaken in him a sense of his responsibility to his wife, to appeal to his pride by bringing him to realize that it was inevitable that, under his present program, she would either become a permanent neurotic or do as she had threatened to do, leave him, perhaps, in company with some other man.

Under such stimuli his flickering lamp of love began to burn with steadier flame. She was made to understand that his coldness and indifference did not necessarily mean that

he did not care for her, but that his condition was largely the fault of his forebears and early associates, who had filled his head with such foolish, ascetic notions. She was advised to "possess her soul in patience," and while waiting for his rejuvenescence to obtain auto-erotically such relief as was necessary to relieve the insomnia and allay the tormenting physical desires which were threatening to transform her into a confirmed neurotic.

She heeded this advice, and tried both clitoridean stimulation and the classic method of Lucea; but, while she obtained marked relief in this way, she was unable to get a complete and satisfactory orgasm by either method. Both husband and wife were instructed in the art of love. She was told to employ such seductive arts as she possessed, and to attempt to stimulate him manually. She was advised, whenever the organs, whose functions had become nearly extinct from disuse, showed signs of returning to vigor, to make special note of it and to praise him for his manly qualities. He, in turn, was told that in stimulating her nipples and clitoris he would not only bring her excitement to a high pitch, but that while doing this the contemplation of her increasing excitement would prove the strongest stimulation to the rehabilitation of his own attenuated virility. At first his attitude was skeptical rather than enthusiastic; and his statement that life was not worth living was not very encouraging. Still, at last he realized his wife's sufferings, and that they had come about through his own inadequacy; and he made a more determined effort.

Nearly a year has elapsed; and the baby which she so much desired has already arrived, and she is happy. She has days, increasing in frequency, when she is supremely happy, when, she says, her husband really appears to love her, when he will talk with her, look her in the eye, and kiss her affectionately. He is also able to obtain readily a perfectly satisfactory erection, and can delay orgasm ten or fifteen minutes after beginning intercourse. They indulge two or three times a week, and she gets considerable satisfaction each time; but though she is able to arrive at the very verge of the orgasm, and has recently done so as many

as four times in one intercourse, she has as yet had but one perfect orgasm. It is possible that the reason for this is some constitutional fault of her own; but the probable reason is that her husband is still so phlegmatic, so lacking in spontaneity and versatility, that at the desired moment he fails to execute the necessary increase in amplitude and vigor of his part of the sexual embrace with proper enthusiasm.

This man has improved very much in health and appearance, and has gained in weight under the new regime. It is probable that these people will ultimately be perfectly adjusted and happy.

This case, which I use as a sample of mal-adjustment, is an extreme one; and exact duplicates of it are not very common; but I have been seeing every week for the last twenty years couples in the early stages of lack of affiliation whose sufferings were intense, and who were as clearly headed for the same goal. Eight cases out of ten are so simple that I have often said to the parties that I felt ashamed to look into their faces, and charge them a fee for a little friendly advice. Nevertheless, it must be clear to all that without some such advice they must ultimately strike the rocks which so many have struck and which our friends above were fast approaching.

I do not propose the proper sex instruction of young people before marriage and a working knowledge and application of the art of love after that event without first knowing beyond a peradventure, as the result of the application of such knowledge to thousands of lives, that it is more than a casual remedy, that it is a real specific.

Preliminary to Preparation

A long study of the difficulties which nearly all married people pass through before arriving at a state of perfect psychic and physical harmony, and an intimate knowledge of the numerous maladjustments of really well-mated couples, lead to a brief statement of conditions necessary as a preliminary to preparation for the act of intercourse.

1st. There must be freedom from psychic inhibition, i. e., both the man and wife should so understand sex as to be free from shame in regard to their sexual feelings for each other, and as regards their bodies and sexual organs. Their nude forms should be to each the most aesthetic works of art, the unspeakably beautiful tenements in which reside the mind and soul of that other personality which, standing out clear and distinct from all others, drew them together as inseparable mates. Then, from the artistic contemplation of their physical charms, on the wedding night or in the early days of the honeymoon, there should spring into being, as a result of the ineffable psychic erethism of their spiritual communion, together with the anticipatory delights of the kisses and caresses of the days of courtship, like Venus from the sea, an overwhelming longing, or love, or passion, for each other's bodies. This should not be, and is not, contrary to the usual notion, as a rule, primarily a desire for selfish gratification. It should be a desire on the part of each to express to the fullest, and to the other's complete comprehension the love which they have been trying all along to express by inadequate speech, by timid glances, and by superficial and incomplete caresses.

As a result of a definite knowledge of the real, unwhite-washed, inner lives of many men and many women, I say that, though some are carried off their feet temporarily by the whirlwind of long repressed passions to a selfish enjoyment which takes little thought of the mate, practically every woman who marries her husband for love looks upon the sexual act as that complete surrender by which she can show her fullest love and give her husband greatest pleasure; and no matter what the consequences to herself, she is willing to keep her own desires in the background, looking upon his happiness as the all-important consideration. Likewise, all true men, and there are a host of them, feel the same way, and would, if they knew how, and it were necessary, ignore the sacrifice, and feel it their chief delight to stifle their own desires and refrain from a climax of passion which seems irresistible if in so doing they could insure to their wives the

sensations which they themselves experience and the climax which they themselves crave.

In speaking of this as the right and fitting and most perfect way for men and women to mate, I would not utterly disparage that other way, fairly common, where the first and paramount experience appears to be a mutual sense attraction. In fact, such couples find little difficulty in arriving at complete sexual adjustment in the early days of matrimony; and many of them, when the senses are satisfied, and when the passions cloy, begin to find the exhaustless riches of each other's souls and to look on these new-found delights with affection and capture, just as did those whose souls were first joined when they beheld the physical perfections of each other's bodies.

2nd. After fear, shame, prudery, false modesty, etc., have been set aside, it is highly desirable that both parties remember that all through their wooing there has been the feeling that the fullest love could not be expressed adequately in words, but only by sacrifices. We ignore much that the poets and novelists tell us about this, but it is well worth considering as a reality.

Every man wants to do some daring deed of sacrifice for his lady; every woman desires to undergo some penance, to accomplish some act of complete renunciation, for her man.

Here is the opportunity for both to carry out such noble resolutions or aspirations, in the self-effacing preliminaries to their mutual love life; but to the unselfish and to the selfish alike let me positively assert that in this case virtue is its own reward; such self-sacrifice has its compensations, and the one who tries for the complete psychic and somatic satisfaction of his mate finds in the attempted sacrifice of intelligent love the greatest joy that man or woman can attain to in this earth. The man should keep in mind the idea that self-restrain is his greatest contribution, and the woman the idea that active response is her greatest addition to her husband's happiness and their mutual joy.

3rd. All the world should be excluded. The early days of marriage are no time for visits with family or friends, nor

for business or worry. The young people should be by themselves in a world of their own until they fully understand each other and are at least partially adjusted.

4th. Great patience should be exercised on the part of both, and a receptive attitude in which one lives and loves and learns and postpones final judgments. While with some couples adjustment is almost instantaneous, with many others, even with those whose knowledge is complete and whose efforts are mutual, it may take months or years. This is true because the many individual differences which I have described or shall describe necessitate time and study of the art of love, and much experiment before sexual affiliation can be complete.

Ordinarily the preliminaries to intercourse and the conduct of it should follow certain well-recognized principles, which take cognizance of the aggressiveness of the male and of his imperious, quickly aroused, rapidly culminating passions, and of the quiescent, slowly aroused nature of the female, whose passions are usually brought to concert pitch only by much courting and many tender caresses, while they remain at or near this point for some time before a perfect culmination can be effected.

In "Sex and Life," in the chapter entitled, "The Art of Love," I gave a brief *resume* of the usual procedures preliminary to and during the love act for the ordinary couple. Rather than to write a similar description I shall quote a few pages from that chapter which, though not altogether satisfactory, and involving some repetitions, I doubt if I could improve upon.

After that I propose to take up some of the cases which require special attention and unusual methods.

Young husband, it is well for you to know some sex facts about a woman. She craves always, from puberty to senility, hand-clasps, soft looks, embraces, kisses, love and appreciation. Courtship must be continuous after marriage if she is to be happy and her husband is to be transfigured. Courting after marriage should be like courting before mar-

riage, only it should be raised to the hundredth power. There occurs a line in Sullivan's opera, "Pinafore," which gives a cue to young husbands for their conduct toward their wives, "Carefully, on tiptoe stealing, breathing softly as we may." Don't say much; but slowly and carefully feel your way. Your hands were made to use; your wife's rounded form, her protuberances and depressions were largely made for hands and lips. The final act of love's drama, with the man and wife in mutual orgasm, in Love's embrace, alone and without preliminaries, is like a banquet served on bare boards, without the accompaniment of light, heat, china, linen, silver, or conversation.

Kiss without shame, for she desires it, your wife's lips, tongue, neck; and, as Shakespeare says, "If these founts be dry, stray lower where the pleasant fountain lie." There is good instruction to young married people in good literature, but it is often unknown or ignored. Kiss her nipples, arms, and abdomen. Hold tenderly and manipulate softly her breasts, and delicately, when she yields nestingly, caress her nipples. If she has already become a normal woman through proper sex teaching, you will not need to be told that she loves you more for all these caresses, and desires to have you go still farther. If her mind has not been freed from the ancient notion that a married woman should be cold and unresponsive toward her husband, gentleness and care and explanation will lead her to be properly responsive in time. Always remember this truth, that no woman lives who is so glacial that she will not respond to the tactful insistence of the right man. If you are sure that you are the right man at the time of marriage and do your part tenderly and faithfully, you need have no fears for the outcome.

The wife who has enjoyed as much of love's drama as I have described then desires still greater intimacy. At the time of marriage she may be uncertain as to just what she does desire: but the wife who has found herself, whose sex nature has become awakened, almost invariably craves, after these first intimacies, her husband's hand on her privates for a little time before she wishes the male organ itself. As a

rule the husband should gently manipulate her clitoris with his finger until her parts are thoroughly bathed in moisture and her excitement is supreme.

There is so much ignorance concerning this procedure and so much understanding and suffering resulting from this ignorance (within a month I have had to explain this point to six couples, all of whom have been married over ten years) that I am going to explain more fully in regard to this.

The clitoris is the organ, in a woman, which would have been a penis had she developed into a man instead of a woman. It has the same possibilities of erection and sensation. It is often the only part of a woman's sexual organs in which there are distinctly sexual sensations before marriage; and, unless there are delightful sensations aroused in this organ to begin with, the young wife, or any wife, for that matter, seldom has these sensations in her internal sexual organs. The woman may have an orgasm or sexual climax from manipulation of the clitoris alone, but this orgasm is not so complete, satisfying or natural as when the sensations begin in the external and are gradually carried over to the internal organs and have their culmination there. This little organ is usually not larger than a bean, and it may be difficult to locate unless it is excited and erect. It is situated just above the opening of the vagina, where the labia minora, or internal lips, come together and cover the clitoris as with a hood, just above the opening. It is not only desirable that this organ be thoroughly excited before beginning intercourse, but it is usually necessary that this organ should be in contact with the upper surface of the penis during intercourse. The fact that this organ is situated a little above the vaginal opening in some women renders it necessary for the husband to know its exact location and conduct himself accordingly. It is a good rule that husband and wife in intercourse so tilt their hips that the upper part of the vagina and the structures just above it are always in firm contact with the penis. Some few women will not allow their husbands to touch this organ, variously claiming that it is painful, unnatural or disgusting. I think

that about forty such cases have come under my attention. So far I have not found a case that was not due either to a feeling of shame that lingered in the woman's mind from memories of masturbating by playing with this organ when she was a girl or remnants of old feelings of horror and fright which she had when, sometime during her ignorant and innocent girlhood, some old or middle-aged man, coming upon her without warning, sneakingly reached beneath her skirts and touched, accidentally or intentionally, this little organ.

After the clitoris is thoroughly excited, and not till then, should the husband gently or forcibly, as his wife desires, press his penis into her vagina. From now on it would seem that the completion of intercourse was a very simple procedure; but this not at all the case, for there are very many methods or positions, all equally healthful and proper, any one of which is usually perfectly satisfactory to the husband, but only one of which (or at most two) is likely to prove at all satisfactory to the wife. The husband should not rest easy, nor should his wife allow him to, until they have discovered the methods and positions which give her greatest pleasure and completest orgasm. A few of the most important points may be briefly mentioned. The majority of women declare that before they can have an orgasm the penis must touch a certain place. Now, this certain place is the end of the womb, which protrudes into the vagina. This is cylindrical, an inch or two in diameter, and slightly cupped at the lower end and can usually be reached with the finger. Since the womb is usually tipped slightly upward or back to one side or the other, this end of the womb, or cervix, points in different directions in different women. It will be a matter of experimentation for each individual couple to determine the position required in order that the glands, or head, of the penis shall touch, when there is deepest penetration, the external os of the cervix uteri, or the lower end of the womb, of the wife.

Some of the positions which have to be resorted to, any of which are perfectly healthful and legitimate, if necessary for the attainment of mutual pleasure and orgasm, are as

follows: the husband above, either upon his elbows and knees or lying flat, his legs either outside his wife's or between them, or both around either one of hers; the wife above, assuming any of the positions which were mentioned with the husband above; lying on either side, facing each other, with legs in any comfortable position, or lying on either side with the wife's back to her husband; or with the husband lying on his back and the wife sitting upon him and facing him or the reverse. Other positions are in use, but these are the most common. The position is immaterial if the satisfaction of both parties is complete. I wish to emphasize this because I have frequently found that many couples who have lived long years together, during which the wife had never been completely satisfied, have adhered strictly to the one so-called classical position (the husband above and astride), and have thought that any other position was immodest, injurious, or in some unexplainable way unorthodox.

I make brief mention of a few points commonly overlooked. The husband should always endeavor to have his wife experience a complete orgasm. The wife should always be perfectly frank in telling her husband whether or not she has done so if by any chance, he is unable to determine this from her appearance and actions. If, as sometimes happens, he is unable to defer his own orgasm till she is ready, and he is unable to repeat the act immediately, and she, after the termination of intercourse, continues in a state of unsatisfied desire, he should not hesitate to relieve her by manipulating the clitoris until she has an orgasm, or by bringing this about with his finger in the vagina. Sometimes the wife can accomplish this better herself, in which case she should be encouraged to do so. Very often a perfectly normal woman (sexually) has no desire on a particular hour, day or week, and her husband's attempts at stimulation produce nothing but pain and irritation. He should not long persist in these attempts under these circumstances. If his repression had been prolonged, and his excitement did not readily subside, it would be perfectly proper for him to satisfy himself without bringing his wife to the climax if

she agreed to this and it was not unpleasant for her; or in the latter case it would be perfectly proper for her to relieve him by masturbation in any such emergency.

If a man has difficulty in postponing his orgasm until his wife is ready, and their habit is to have intercourse with the wife beneath, and the man above, reversing the position, with the woman above, and allowing her to conduct the act in her own fashion, making in and out motions as she desires, while the husband lies perfectly still, will often make it possible for him to delay his orgasm until the proper time.

The in and out motions of intercourse should be made from the hips, and by tilting the pelvis, and not by lifting the whole body. I have known men who had been long married to be very awkward about this. Many women, from ignorance or modesty, always fail to perform properly their part of the sexual act, so far as the movements are concerned. Both parties should press forward at the same time and draw back at the same time. The wife should follow her inclinations as to the force, distance, or rapidity of the in and out motion, and the husband should take his cue from her and do exactly as she does, except when one party is nearer the orgasm than the other. In such case it is proper for that one to lie supine while the other party continues the movements until he or she has caught up.

In every way both parties should make an effort to please and strive not to offend either sense or spirit. It is even necessary to mention to some women that they should use plenty of soap and water every day, under their arms and about their private parts; for while natural odors are very pleasing and most seductive for many men, stales ones are not so for anyone. Delicate artificial perfumes influence many men and some women.

The eye is a positive factor in the experience of all married lovers. The sight of delicate lingerie worn decorously delights many husbands, but all husbands (and without doubt all wives, sooner or later) have times when they desire to see their mates in "birthday" raiment only.

A man cumbered by a very long fore-skin should scrupulously remove daily any accumulation from beneath it. A

smooth face or a well-trimmed beard will find favor when a roughened cheek will invite indifference or repulsion.

Before I depart too far from the subject, let me emphasize that, while men almost invariably love to look upon the unadorned charms of their wives, many wives, especially the young and unsophisticated, are positively shocked by the sight of an undraped husband, though such a form may be more perfect than any produced by the art or skill of Praxiteles.

Perfect drawing-room manners are a desirable accomplishment, tactful bed-room etiquette is art supreme.

It will be noticed from the foregoing brief description that the ordinary, proper, necessary, orthodox, unblushed-about, thoroughly to be enjoyed preparation for intercourse involves embracing, kissing, nude contact, delights of the eyes, titillation of nipples, of clitoris, of nymphae, of urethra, and vagina, pressure of penis against various parts of the wife's body, and especially against her clitoris. In all these proceedings the husband naturally takes the initiative, and should be welcomed in this by the wife and seconded by her as far as possible. She should not fear to tell her husband which of these procedures are delightful and which are unpleasing; and he should be governed accordingly. She should not only co-operate with him in his efforts to make her desire for intercourse imperious and irresistible, but, as I have indicated, should caress and encourage him the while. She should understand that it is extremely difficult for the ordinary, vigorous, newly married man, no matter how considerate or self-effacing or refined or moral or religious or upright or transcendently perfect in every way he may be, to restrain himself on the first day or days of his marriage, following the strenuous efforts at repression which have for some time undoubtedly preceded this greatest emotional event in his life.

If from her observation it appears that the effort required on his part is too great to control his desires during the period when her own desires are nascent and she is still fearing intercourse or does not strongly desire it, she should offer

to relieve him. Under such conditions, gentle friction of his penis by her hand will usually bring his orgasm almost instantaneously. She need have no fear that he will not be ready again as soon as she is, if not sooner.

If any excuse or extenuation for this suggestion is needed, it will be found in the facts recorded concerning the first attempts at intercourse of the large majority of married people who have given their histories. Often the man has no idea that any delay is necessary. In such a case he makes almost instant attempts at intercourse as soon as he gets his wife into the privacy of the bridal chamber. In case he does try to delay till she is willing or unafraid he frequently finds himself in such pain from pressure of semen, and so tormented by desire that he gives up his attempts to delay and resorts to intercourse. In cases like the above the man generally has emission almost as soon as his penis touches his wife's external genitals. If not then, it occurs just before or just after he ruptures the hymen. It can be readily understood that he gives his wife no pleasure by such a performance, but as a rule frightens her and often causes her great pain by his uncontrolled violence. His fiasco also makes him ashamed of what he considers his lack of control and his incompetency; and this may be the psychic foundation for a permanent habit of precipitate orgasm. There is every reason for reducing the husband's tension enough before the first intercourse to permit of deliberate, gentle pressure while entering, and to allow controlled movements for some time after entering, before his orgasm becomes imperative. If the husband has good control and is disposed to wait and make the first intercourse, or for that matter any subsequent intercourse mutual, it will in many instances help him greatly to carry out such a resolution if his wife, while he is stimulating her various erogenous zones, holds his penis in her hand and from time to time make gentle pressure or friction, as he may desire.

The love act may well be performed differently at different times. The wife may be brought to such a state of excitement that she desires the full weight, crushing clasp,

and fierce thrusts of her husband. In such a case she may have a violent orgasm almost instantly after the introduction of his penis into her vagina.

Such a method is perfectly permissible when both parties keep their heads enough to prevent any such impact as would injure the delicate structures of the wife or allow of the rare accident of a ruptured penis, which has been known to occur when this has struck with considerable force against the parts adjacent to the vagina rather than in the vagina itself.

Ordinarily it is safer and more enjoyable to insert the penis in the vagina as soon as the wife becomes thoroughly lubricated with the precoital flow and when her inability to keep still and her tendency to caress her husband become prominent, or when she tells him that she is ready. It is well to remember that the longer the preliminaries the shorter will be the intercourse; and the shorter the preliminaries the longer the intercourse.

In some cases the wife's breasts or clitoris, or any other or all the localities mentioned do not respond to stimuli. This may be due to inhibitions holding over from childhood experiences. In such cases she should consult a physician or a psychologist who has had special training in this line; but in some cases this is mere individual idiosyncrasy. Some other part, which experiment will reveal, may be her sensitive zone. I remember reading in the literature somewhere of a woman who was brought to the highest pitch of desire by softly stroking her left cheek. Several husbands have told me that their wives were rapidly made ready for intercourse by holding their nates in both hands and successively pressing, stroking and kneading them. By the way, this procedure is often a powerful stimulant for a man whose desire is feeble and who obtains erection slowly. I have the record of a woman whose breasts were utterly destitute of sensation, but who became almost insane with desire when her husband clasped his bare arms around her bare shoulders, also one who derived great satisfaction when her husband rubbed her back and shoulders, or scratched them.

This was intensely gratifying for a few minutes, and then became disagreeable and painful.

The sight of her husband's erect penis will drive one woman wild with desire, while the next may be intensely disgusted at such an exposition. Likewise, handling the husband's penis stimulates some women almost to the point of orgasm, while indignation at such a request would forestall in others all desire.

Kissing, especially the long drawn out kiss, where the parties alternate in sucking under lip or tongue, is the most perfect way to prepare some women for intercourse; others are revolved by anything but superficial kisses. In short, I know of a woman who will not allow her husband to kiss her at all. No doubt this condition is pathological, for she loves him dearly. However, as she is too intellectual, not rational, to be taught, and so superior that she does not need to think of these matters, she is likely to go on in this way until her husband's fears of impotence are realized or she becomes a permanent neurotic.

Some women who have come to realize the legitimate pleasures and necessary obligations of true wifehood, but whose years of strict subjection to sex under a too puritanical regime have rendered them almost cold, will find that certain erotic or suggestive literature, like Fielding or Shakespear, or possibly such modern diminutives as Glyn or Hichens, put them in a proper mood for intercourse. To such women such literature is a blessing; but to those whose natures are already fully developed, especially those who have no husbands, such literature usually proves to be an unmitigated curse. Good, clean, frank, romantic love stories, like those of Scott, Blackmore, Barrie, Crawford, Johnston, Canfield, Locke, King, Rinehart, are the greatest blessings for the leisure hours of any wife or any husband. Reading them together doubles the blessing.

A warm bath is one of the simplest and surest ways for many a woman to put herself in the best condition and surest mood for love's embraces.

Verbum sat sapienti; it is unnecessary and it would be

too voluminous for me to name to intelligent people the infinite variety of adjuncts to perfect marital living. Pains-taking study will reveal the unusual methods required by peculiar people as preliminaries to perfect marital felicity.

Yet it is necessary to impress very clearly on the minds of all that procedures which may at first be extremely repugnant to a woman or a man as the result of some childhood experience or false teaching, may, after explanation and custom, become highly enjoyable.

It is also necessary to impress on every man and every woman that almost anything, not only what I have named and more, but many, even, of the so-called perversions, may be considered perfectly natural and justifiable in a given case. Most perversities and perversions are acquired before years of accountability. People who do not acquire such are usually exposed and perhaps attracted to one or more of these. Such tendencies may often be eradicated by psychoanalysis, by psychological analysis, or by ordinary explanation; but the obliteration of tendencies established during the sights seen or acts participated in during the developmental stage of sexuality may be at times impossible. When such a difficulty arises, and such an act, though unusual, is a mere harmless preliminary, to which wife or husband becomes readily reconciled and adjusted, it is neither a perversity nor a perversion and nothing to be worried about. This is an important matter and will be more fully discussed in the chapter dealing with perversions. Suffice it to say here that it is difficult to name any love act, mutually agreeable and helpful to husband and wife, which can rightly be termed a perversion, though the same act under other circumstances and pursued as the sole end and aim of the individual's sexual life might be such unquestionably.

The Act of Intercourse

Some may think it superfluous to describe minutely the sexual act proper; but since there are as many ways of accomplishing this as there are hairs in our heads, and at most but two or three ways whereby the ordinary couple

arrive at perfect mutuality, while these particular methods may be neither agreeable nor satisfying to any other couple, it seems best to devote some time to those methods which experience has shown to be most commonly resorted to by those most perfectly mated.

Not very much has been written about this in recent years; but those who do touch on this subject commonly divide the act and its preliminaries and sequences into certain definite stages. In particular, Long, who gives the best modern instruction which I know anything about, makes such definite distinctions. I do not insist on this; and it will be noticed that in my rambling way I draw no definite line of demarcation between the different stages. One leads up to the other, and each merges into some other. Of course the orgasm is the culmination of the whole matter; and though it is the point of utter abandon and an instant of indescribable sensory pleasure, beyond any other possible experience of man or woman, it is nevertheless involuntary and transient. Some consider the long drawn out, intimate courtship of the preliminary stages the most desirable and enjoyable part of intercourse, while others find in the peace of body and communion of soul with soul which comes after the orgasm the summation of all the beatitudes of love's fulfillment. Since all the different stages blend or merge into one another, any classification must be imperfect and may be confusing. We have repeatedly emphasized long preparation to allay the young wife's timidity and fear and to secure the outpouring of the mucus from the glands of Bartholin which makes easy and pleasant the introduction of the husband's erect penis.

During sexual excitement the glands of Cowper and Littre in the male urethra and the glands of Bartholin in the female vulva secrete a viscid, transparent mucus, almost identical chemically with saliva, which usually becomes more abundant if the excitement is prolonged and intensified. In the male the amount of this secretion is generally in significant. It is called urethrorrhea ex libidine. In the female it is generally abundant, and it is called pre-coital fluid or mucus. Coitus should never be attempted until the excite-

ment of the female is so intense that the vulva are bathed in this secretion. There are a few women in whom this flow is very scanty or tardy in appearance, only being poured forth in any quantity just at the time of orgasm. In rare instances this secretion gushes out several hours after intercourse. In case this secretion is scanty or absent preceding intercourse, when all proper preliminaries have been employed, one may use saliva (which, as I have just said, is almost identical with it) to lubricate the parts; or some mucilaginous substance, like gum tragacanth soaked in water and thinned to the consistency of saliva. When it is ascertained that the woman is deficient in the natural secretion, these substitutes should be used not only before attempting intercourse, but during the preparatory stimulation before the act.

Oily substances should not be used. They are so different from the natural secretions, and so generally disagreeable to both man and wife that they make matters worse rather than better.

Again, it should be mentioned that the hymen must be ruptured by firm, gentle pressure; and if much pain is induced, or force required, a physician should be consulted. The husband should know that while an unbroken hymen is fairly good proof of virginity, it is not absolute, since many women indulge in sexual practices with men which are the equivalent of intercourse without interfering with the hymen. On the other hand, he should remember that absence of the hymen is no discredit to his bride and should cause no suspicion, as this membrane is frequently absent or rudimentary or has been ruptured accidentally in some innocent way. He should be grateful rather than disturbed if this offers no resistance to his progress.

At every intercourse, and especially the first, there should be great deliberation on the part of the husband unless the rapidly culminating passion of the wife renders this undesirable or unnecessary.

Unless there is special objection the first position tried should be the following: the wife lying on her back with

legs drawn up and separated, the husband above and between, with part or all of his weight on knees and elbows. After his penis has been carefully pressed into her vagina it is generally best for them to remain still for a little time, during which the husband's weight may be upon his wife if she so desires.

It ought to be superfluous to say that the couple should look into each other's eyes and kiss each other repeatedly at such times; but it is not, since couples long years married have told me that they were ashamed to look into each other's eyes during intercourse, and that timidity restrained them from kissing, or violence of passion made them forget it on these occasions.

If at the beginning of intercourse the wife is not as far advanced toward the orgasm as her husband, he should stroke or caress her back and thighs, and play with or kiss or gently suck her nipples.

Movements

When each has attained to about the same degree of excitement and both desire motion, they should make in and out movements together. She should draw back when he does and press forward with him. The amplitude of these movements may vary from half an inch to the withdrawal of his penis as far as possible without entire separation. The wife especially should make circular and sidewise movements, for this usually contributes to her pleasure.

In the great majority of cases, even when they start together, the husband will approach the orgasm more quickly than the wife. When he does not do so, and they approach the crisis together, they should go on together, with long, vigorous strokes, of increasing rapidity, to the mutual orgasm; but in case she is not ready for this, the husband should stop all movement before he reaches the danger point and, lying still, allow his desire to partially subside. This may be more readily accomplished if he diverts his thoughts for a little time to other subjects, having special care not to divert his wife's thoughts from her pres-

ent occupation. She should be encouraged to make such movements as she desires, to increase her own excitement, provided that this does not bring on his orgasm too quickly.

It is very frequently necessary, when the man is short-timed and his wife is long, for him to withdraw altogether and allow his passions to subside in a measure while he continues to excite her by those preliminaries which she finds most acceptable. When she is finally far enough advanced she should inform him; and after re-introduction of his penis they should continue for a time the in and out movements; then, if necessary, he should withdraw again and repeat his efforts at stimulating her, proceeding together to mutual orgasm whenever she is ready for it.

Long gives an aphorism which should be remembered in this connection. "Let love rule and direct; banish all selfishness; let the husband keep his head and the wife utterly lose hers."

Some have said that such delay on the husband's part may prove injurious, while the majority of men, especially those who suffer from precipitate ejaculation, will say that this is impossible. The contrary of the latter statement may be proved by the testimony of hundreds of men who, like the writer, have pursued some method involving delay, for more than a quarter of a century. The entire innocuousness of this method may be reasonably predicated also from an investigation of these same men, who, aside from being in the desirable condition of happy marital living, are, without exception, in better health than any similar group of husbands who, from fears of consequences or fancied inability to delay, make the sexual act of brief duration.

Of course I do not pretend that the diminished self-assurance and the impaired health of the hasty husband are entirely the direct results of his haste; but I do think that some of these results come indirectly through the domestic discords, jealousies, suspicions, and neuroses which are always in store for the man whose wife is not only deprived of sexual satisfaction but is further irritated by the knowledge that her husband will not devote his time or effort to her pleasure which he regularly requires her to devote to his.

Remedies for Precipitate Orgasm

This is the place to speak of those remedies for precipitate ejaculation which do not come directly within the province of the genito-urinary surgeon. When this condition is the result of fear of the results of former auto-erotism or excesses, the ordinary husband ought to be able, after reading Long's "Sane Sex Lige," Brill's pamphlet on "Masturbation," Menzies' "Auto-erotic Phenomena of Adolescence," or my own writings, to cure himself by auto-suggestion of any such fears.

It is the rarest thing to find a man who is really incompetent. It is very common to find one who thinks himself so. If he forgets all about these things and devotes himself unreservedly to loving his wife and enjoying himself, and lays no stress on a few failures, he will generally come out all right. In any case a little medical advice is all that is necessary.

Early complete confidence between man and wife soon removes lack of sympathy as a factor in precipitate orgasm.

Most healthy men after long repression cannot avoid a precipitate orgasm at the first intercourse. One need have no fear on this account; and when the wife understands this natural condition she will be quite willing, either mechanically or by intercourse, in which she does not expect to derive satisfaction, to give him one or more orgasms until his tension is so reduced that he can begin the act over again with the ability to delay until she also has an orgasm.

Most men who are suffering from repression can repeat the act two or three times within an hour. In such a case it is often advisable to carry preliminary stimulation only far enough to produce a sufficient flow and moderate desire on the wife's part. Then the husband may have orgasm as soon as he wishes after beginning intercourse, after which he may rest in his wife's arms and continue to stimulate her until he has another erection, then proceed in such a manner that she has her first orgasm with his second, or with his third or fourth, if he is unusually virile.

When overwork, anxiety, worry, etc., are causes of too early ejaculation, the couple should reserve special seasons for dropping everything and taking complete rest. Then when the husband is cheerful and the wife uncritical, or vice versa, they should playfully and leisurely pursue their efforts toward mutual satisfaction, efforts which will surely be crowned with success if they take rest enough and take time enough for play and are sufficiently persistent.

If this condition is nothing but a sign of excessive virility, combined with only moderate control, enough has been said to indicate the way to perfect adjustment after this condition has once been diagnosed.

If the wife is not responsive, she needs only to understand that the blame for her husband's precipitancy rests not on him but on her. She will usually become responsive soon after she learns the desirability of this, provided that, at the same time, her husband begins to use proper methods in preparing her.

When reservatus is the cause of precipitancy this practice should be suspended for some time or discarded altogether.

When coitus interruptus or withdrawal is a cause this also should be given up; but this not always feasible, since definite instruction in methods of prevention is not available. Other forms of prevention are sometimes offensive to the aesthetic sense of wife or husband; or in some way they may interfere with the complete pleasure of one or both. Very often, too, women fear the reliability of methods which are safer, perhaps much safer, than this one; and their constant dread of results prevents the complete participation, the letting themselves go which is necessary to their full sexual enjoyment.

In another book I mentioned a modified form of withdrawal, a compromise method which I have known to be used in some cases, and from which I had never observed any bad results to either party. Since that time I have found a considerable number of happy couples who have employed this method, after having had sufficient originality to discover it for themselves. I have also advised it in selected cases.

The evidence on this matter is by no means complete, but I have never yet been able to trace any disturbing symptom to this method, though I have interestedly kept track of such couples, and they are all, up to date, healthy as well as happy.

All neurologists agree that the chief danger of anxiety-neurosis or other neuroses arising from coitus interruptus is due to two things. First: the psychic effort necessary for the man, during the act of intercourse to so shape his course that he can satisfy his wife before his own orgasm, and then withdraw just as his own orgasm is beginning and before it has really commenced, is very absorbing. One whose mind is concentrated on these things is unable to enjoy the intercourse at any stage, as he has always before him the fiasco which awaits him unless he times everything to the fraction of a second. Neither is he altogether his own master in this matter, because, should his orgasm be near when his wife's begins, her greater excitement and increased motion may bring on his and cause his withdrawal before hers is complete. This is not only unsatisfactory to both but injurious to the wife.

Second: the man's orgasm after coitus interruptus varies in incompleteness according to the timing of his withdrawal, but it is never complete. An absolutely necessary condition to a perfect orgasm in either a man or a woman is more or less friction during the whole duration of the orgasm, and usually for a moment or two afterward. Nearly every neurologist declares that coitus interruptus is harmless and healthful for the woman if she has a complete orgasm before her husband's withdrawal.

Briefly describing the method referred to: it requires the fullest co-operation on the part of both husband and wife. First, she is so stimulated in the preliminary stage that she has orasm shortly after they come together, or at any rate well ahead of his approach to the orgasm. After this she will desire to lie perfectly still for a few minutes. Then she will almost invariably desire a short continuation of the in and out movements. Later there is no discomfort, but a certain amount of pleasure for her in continuing the

movements. Their movements are now kept up at the husband's direction until he approaches the orgasm. He does not need to persist to the very verge of this as in ordinary withdrawal; for when he indicates the necessity for her assistance, his wife grasps his penis as he withdraws it and gives it such friction as he desires until his orgasm is complete.

Probably the most satisfactory positions for this method are to begin the intercourse and continue until the wife has orgasm in the position which I have already described. Then after she has rested sufficiently the husband should turn upon his back, and she should come over upon him astride one or the other of his legs, with hers doubled up, or between or astride both of hers. She now becomes equally active with him in the movements of intercourse until he gives her warning, when she immediately lies over on one side and gives his penis sufficient friction with her hand while he catches the semen in a cloth or appropriate receptacle.

This procedure might be at first repugnant to some women, though the only reason for undertaking it is their protection; but it is not so to those who have described it to me, nor to those to whom I have suggested it. Rather, it is said to add much to the wife's sexual enjoyment. First, she has a perfect orgasm herself; second, a short period of intercourse after a brief rest, something almost universally desired by normal women; third, she is happy after her own perfect enjoyment to help make her husband's complete; and her mind is easy, thinking that this modified method can rarely if ever have unfavorable effects on her husband's health. I have known women so stimulated by this procedure, and women whose natures were essentially cold, at that, who, in spite of their recent complete satisfaction, were ready, without preliminaries, for an immediate repetition of the act.

This method is far superior to ordinary withdrawal or to that form in which the husband completes the act for himself by the friction of his own hand.

If this method is followed the orgasms are not synchronous, but are, in a sense, mutual. It is perhaps needless to

say that this method is invariably far more gratifying to the man than any other external makeshift.

On the whole, since certain modifications are often necessary under present conditions of civilization, this has much to commend it, especially for those couples who insist on practicing coitus interruptus, or whose use of artificial appliances deprives one or the other of complete satisfaction.

Positions

Under this heading the general statement may first be made that there is no classical position, no one position more ethical than others; and there is not necessarily any humiliating position, nor one that should cause either party to blush or lose self-respect. Any position that helps the wife to obtain complete orgasm and satisfaction, when the same is easy for the husband, any one that enhances or more fully completes the satisfaction of the husband, when such satisfaction is readily obtained by the wife, any position which increases the enjoyment and makes the act more complete, which hurts or harms neither, is justifiable, commendable, and highly desirable.

The two positions which I have already described, with their minor variations (viz., 1st, the husband above and astride of one or both of his wife's legs, or between them, or, 2nd, the woman above, similarly astride or between) are probably the ones most satisfactory in the majority of cases. The first is by far the one in most common use, not necessarily because it is most satisfactory, but because it is frequently resorted to from ignorance of other positions or from the feeling that others are unnatural, injurious, or improper.

Third: a very desirable position for some people, especially when the husband is tall and the wife is short, or when his organs are unusually large, is that in which the man lies partially on one side while the wife lies with her back to him, in his arms. If he is lying on his right side, her left leg will be on his, and her right leg slightly doubled and somewhat separated from the left. After the introduction of the penis into the vagina, which is easily accomplished

if the wife separates the vulva, or lips, with her hands, they may continue to lie on the side where they began, or turn so that the wife is above him, lying flat, or she may sit up upon him, or they may turn over so that each is lying on the right side. At any desirable stage in this position, they may make in and out movements together, or the husband may lie supine while she makes any sort of motion that she desires.

It often gives the woman great pleasure to sit up on her husband as just described. At the moment of orgasm she sometimes desires to crowd herself down on him with great force while he simultaneously elevates his hips as far as possible. Another wife, though greatly excited during this procedure, will desire to turn over and lie upon the husband, facing him (second position) or have him come over above, facing her (first position) for a minute or two before orgasm occurs. Also when in the second position, the woman above and astride, she will at times desire to sit up almost straight at the moment of orgasm. This is facilitated if the couple are on a narrow couch, which allows her feet to touch the floor on either side. The man also at times enjoys the reverse of this position, when he is above and astride. Several very demure and unusually reserved wives have declared that this sitting-up position at the time of orgasm gave them pleasure indescribable, caused hysterical laughter or crying, and induced temporarily, a delirious aggressiveness in their love for their husbands. This need cause no alarm, since the nearer a wife arrives to such a state at the acme of the love act, the saner and better balanced she is all the rest of the time.

Fourth: frequently, during the latter part of pregnancy it is advisable on the wife's account, and occasionally it is more enjoyable for her or her husband, as a regular procedure, for the wife to assume the knee-chest position, or facing the bed, on her elbows and knees, with her husband above and behind her. In this position, also called the quadrupedal position, the husband may easily reach around and fondle her breasts, either when upon the bed as described or when she is standing slightly stooped, with him behind

and below. As slight variations of this position, the wife may lie face down over a table of the right height, or she may lie on her back with her hips at the edge of such a table and her legs over his shoulders, with him facing her. Several good wives are known to me who never obtain an orgasm except when some modification of this position is resorted to.

Fifth: sometimes a husband finds it very transporting (this word of Fielding's is doubly apropos) to sit on a narrow chair or couch while his wife sits astride and facing him. In such a vis a vis they are particularly well adapted for embracing and kissing; and when the orgasm approaches they may remain in this position or the husband, if he be strong and his wife not too portly, may rise to his feet, raising his wife with his hands beneath her hips, while her legs are about his hips and her arms are clasped about his neck (vide above, "transporting"—in two senses). While this is often particularly delightful to the man, and much more than agreeable to his wife, it is doubtful if many women can obtain an orgasm in this way. In case this is impossible, this procedure should be reserved for those blissful seasons when the husband has ministered unto his wife's desires to her utmost satisfaction and has not yet arrived in close proximity to his own orgasm. Should she, in such an eventuality, after a brief rest, wish to show her appreciation by giving him the extra pleasure which frequently results from variety, it is to be recommended that she suggest something of this kind and, tripping lightly, unimpeded by draperies, lead the way to chair or couch. She may be assured that such little acts of affection, intimacy, and love are nothing to blush for, but that there is the highest scientific and moral warrant for them.

The above may seem flippant. Lest it be thought so I hasten to say that I have no intent to be jocular or facetious—if anything disgusts me it is such an attempt in a book of this kind. Remembering, then, that I positively disclaim any such purpose, let me say that there is every reason for all husbands and wives to be agreeable and pleasant and considerate and loving at all times. Especially should it be their effort during sexual play and the sexual act, to bring

each other to the acme of visual, auditory, olfactory, and touch delights before the orgasm or climax is reached. The wife almost invariably delights in some of the caresses and preliminary excitations which I have alluded to. We have said comparatively little about the husband; but the enjoyment of the most reserved and most dignified benedict is wonderfully enhanced and he becomes incoherent in his thanks and in his memories when a wife, loving, virtuous, and chaste, though of chill and unemotional exterior, gives herself up for the time to extraaganzas of position and expression, especially at a time when he knows from her confession and acts that he has given her unusual delight.

If the patient, sweet pure, refined, reserved wife would go to the designing woman or to the demi-mondaine, as the proverbial sluggard was supposed to go to the proverbial ant, and learn her methods, she would, in many instances, retain or regain her husband's undiluted and undivided love.

I used to wonder why husbands, inherently moral, loving their wives undoubtedly, left them now and then, like Pepys, for some transient, clandestine association with some transparent incompetent with daring eyes, arch manner and inviting person; also why men of apparently good moral instincts and sound principle swallowed their disgust and abandoned their principles to consort with prostitutes. I think I have the reason. The transparent incompetent is suffering for love and cannot help being extravagant in seeking love's favors and in fulfilling love's offices. The prostitute must understand masculine psychology or her business fails. He pays for love, and she, though perfunctorily and with pretended enthusiasm, does what she knows he craves, the very thing he innocently desires at home, namely, that his wife should show her delight in his love and her confidence in him by giving herself utterly to him and expressing her surrender in burning looks, in extravagant speech, in daring expositions and in endless variety of seductive attitudes.

In other words, some of the forms of expression of the most exalted and refined love are identical with some of those of the most sordid and sensual. When the most idealistic wives have evidence and assurance of the undivided love of

the most idealistic husbands, there are not only practical but moral and religious reasons for throwing off their reserve and borrowing from the ballet if they would preserve the love of their husbands undivided indefinitely.

Variety! That's it! One would not forever enthuse over the same opera or the same play or the same book, though each is the best and the most permanently satisfying in its way and the essence of each is a permanent treasure. The soul of the book, opera, or play may be compared to the soul of a man or a woman. Once loved it is always loved; but we demand the soul of the book, play, opera, man, or woman in different phases, guises, or garbs.

We always love the same book, the same play, the same woman, James to the contrary notwithstanding; but we desire endless variety, new songs to the operas, new characters in the plays, new romances in the book; but Solomon was right, there is nothing new under the sun, and we get the same content and desire the same content, after all. We desire the same personalities in men and women, differently adorned, differently expressed. The old, old story of love is kept ever new by multiform expressions, by the possibility of variety, not only in the purely psychic realm, but in the sexual act and its approaches. We have seen that the possibilities of variety here are innumerable.

The secret of keeping a husband on the *qui vive*, or a wife, for that matter, lies in not taking everything for granted as soon as we are married, in never getting into ruts of self-complacency or action, in always striving to progress to new and dizzier heights, not only economically, intellectually, and morally, but also in perfecting a repertory of unending variety of technique in the art of love.

Some authors have described as many as ninety-eight different positions; but perhaps what I have said about them is sufficient for an outline, with the understanding that, should none of those mentioned prove adequate in any given case, honest investigation and experimentation by couples incompletely adjusted should be persisted in until the complete affiliation which only comes with proper adaptation is attained.

Post Coitum

After completion of mutual orgasm many consider the matter ended; but this should be by no means the case. When separation of the parts at this time is considered necessary for contraceptive reasons the couple should still continue, until sleep ensues or other occupation interrupts, tender embraces, loving kisses and affectionate converse. When separation is not necessary at the time of the orgasm all these concluding experiences of intercourse should be participated in before the organs are separated.

It is very important to remember that the conversations during the period immediately following satisfactory coitus are preeminently the content of halcyon moments. There is no time when self-revelment is so easy or so imperative, no time when one tells his mates of his individual joys, hopes, aspirations, successes, sorrows, and reverses; and such confession is good for the soul, and it was, even before Freud and some others said so.

It is not only that self-revelment at this time is wonderfully salutary for the revealer; but few if any earthly experiences approximate the transcendent delight of the one who contemplates the holy of holies, the treasures which the unlocked, widely open portals of the nearest and dearest personality fully reveal.

There should be no attempted restraint of a tendency amounting almost to garrulity of men and women of silent habits to talk at such times.

Except on rarest occasions and under urgent necessity no woman should resort to douches after intercourse. Neither should a husband be occupied with necessary mechanical adjustments which could as well be attended to later.

Minor Considerations

Some authors have laid much stress on the so-called free time to be taken advantage of by those who have good reason for family limitation.

It is true that ovulation and menstruation usually coincide, in a measure, and the egg leaves the uterus generally within ten or twelve days after menstruation has ceased. The free time should be the time intervening between twelve days after one menstruation and two days before the next. But these matters are not definitely understood, and there are many sources of error. Some women retain the egg in tube or uterus longer than others. In some women ovulation has no definite relation to menstruation. No one knows exactly how long spermatozoa may remain alive in vagina or uterus. If this method of controlling conception be adopted, as Long suggests, it is likely to reduce the chances of conception, and it will in some cases prove effective; but after having learned the experience of many couples in this particular I feel constrained to remark that those who adopt this method exclusively and trust in it implicitly are likely to follow it five or six years and then, with five or six children and the economic and health questions staring them in the face, begin to look for more effective measures.

A serious objection to this method in cases where it is effective is that at most there are but few days of free time in the month, and these are consecutive. All intercourse for the month must be compressed within these few days, which is undesirable for the man and very bad for the woman, since few women can be found who experience any satisfaction in intercourse after the first two or three times when it is repeated several times daily for several consecutive days. Twelve times a month, or three times a week, is the normal amount of intercourse for the average couple. Following this method intercourse must occur twelve times in a week or less, which is certainly too frequent; or, the total for the month must be reduced, which is also liable to prove disturbing. So far as I have been able to learn, the married people most happy and contented and in the best health are those who have sexual relations in moderation, with no long periods of abstinence. A week of excess followed by three weeks of abstinence may keep them out of the sanitarium or the divorce court; but they are not likely to be celebrated for efficiency, endurance, or good temper. Another very

serious objection to this method is that the so-called free time occurs during the past of the month when every woman has least desire. I think that the rule is invariable that women have their strongest sexual cravings just before, during, or after menstruation, when, under this regime, all intercourse is tabooed.

Makeshifts like mutual masturbation I should encourage and consider desirable under certain special circumstances; but as a regular procedure during the long interval of abstinence when this method is followed, they are to be discouraged.

Fear of Pregnancy

In this connection it may be well to mention that the fear of an undesired pregnancy is the chief obstruction to the perfect affiliation of many couples. I have discussed this in previous books, and must here content myself with the briefest statement.

All married people who have reasonable prospect of healthy offspring should anticipate a family of children as the greatest privilege, and undertake the raising of such a family as their chief contribution to racial progress. It is generally best to postpone pregnancy for a year or two after marriage.

It should never be necessary to postpone marriage because the young people in love and eager to marry are not able at once to undergo the expense of children.

Families should differ in size according to health and economic conditions; and each pair should be entitled to decide when they should have children and how many they should have.

Childless couples (when fertile and sound) are a menace to civilization; and their early supreme selfishness acts to destroy the ends they had anticipated, and they finally become dissatisfied and anti-social.

On the other hand, families with too many children for the father to support or for the mother to bear, are a menace almost as great. Such families nurture immorality and crime; they drain the public resources; and they rob both

father and mother of all the rights of life and the joys of living.

Realizing such results to be inevitable, many women worry endlessly, fearing that each intercourse will mark the beginning of an unsought pregnancy. With such a constant menace they can never relax sufficiently to joyfully welcome their husbands and perfectly accomplish their part in the sexual act. Some women go as far even as to believe that if they refrain from orgasm they will not conceive. Such a belief is of course incorrect; and conception may occur whether or not the woman has any pleasure in intercourse. Still, it is undoubtedly true that her complete satisfaction renders conception more probable, and that the offspring of such a union are better balanced generally.

The illegality, under present disgraceful laws, of the dissemination of proper contraceptive information to those who need it, makes it incumbent on each individual couple to repudiate unjustifiable law, which is no doubt also unconstitutional, and seek comfort, health, and efficiency for themselves, and choose between poverty and handicap on the one hand and proper food and sufficient early training on the other, for their children. It seems as if every doctor and humanitarian must advise people faced with this contingency to seek until they obtain some form of adequate protection which interferes neither with health nor with perfectly satisfactory, mutual sexual relations. There are unquestionably such adequate forms of protection; and adequate or inadequate ones are used by most married, fertile men and women of the intellectual classes through portions of their married lives, it makes little difference whether such a family is Jew, Gentile, Catholic, black or white, Christian or pagan, bond or free.

Intercourse for Both Social and Procreative Ends

I merely mention here, for this also I have discussed before, the belief, confined principally to a few of the fanatical or grossly ignorant, that intercourse should be for procreation only. I fear no worth-while criticism if I assert dogmatically that sexual intercourse has a two-fold significance,

a social and a procreative. Without the former, health and happiness would rapidly disappear, and we should become unfitted for the latter, the procreative function. No normal couple can follow literally the doctrine of intercourse for procreation only and be fit to train their children to hold the place of trustworthy and useful elements in the community.

CHAPTER IV

THE ART OF LOVE FOR THE UNMARRIED

No comprehensive treatment of the art of love is thinkable in our present civilized society without some reference to the unmarried of both sexes. When the minority of healthy adults is enjoying the privileges of the married state, which is in every way the most desirable condition that has for any length of time or by any considerable group been conceived of, or that can with our present knowledge be conceived of, for human beings, as individuals or as members of any social group, it behooves us to do more than bewail the fact that we have a "great unmarried," or cast a slur upon this class whose existence and sufferings social conditions have rendered inevitable. We have tried to suggest changes in ideals. Education and economic conditions would tend to reduce or obliterate this class, but for the time being some attention is necessary to this social element which is with us, and which must continue with us for a long time to come.

Especially let us remember the thousands, yes, the hundreds of thousands of women in our own country, and the millions of women whose hearts have been made desolate and the millions besides whose lives can never be completed by marriage in lands across the sea. It is the tragedy of the incompleteness of the lives of countless women which is the underlying motive of the modified marriage and free love propaganda urged, to some extent, by Ellis, and more strongly by Ellen Key and Grete Meisel-Hess, and entertained or urged by some of our own best women—particularly by those who have suffered from the exactions which society has made upon the individuals or those social workers who are most in touch with the sufferings of others.

We must not disregard entirely the single men, for while we regard with aversion these unmarried men, so preeminently possessed of porsine proclivities that they will not marry for the welfare and happiness of some woman and for the welfare of society, neglecting their own greatest asset for happiness, health and development by this denial, but who pillage the dearest of all human possessions by patronizing the institution of prostitution or by seeking clandestine illicit relations, who eke out a vicarious community life as social onlookers and non-contributors, who parasitically suck the paps whose milk belongs to others by "songing" intermittently on the homes of their married friends, seeking in this shameful or shameless way the feminine society and intimacy that every real man must have—going further, often by seducing by subtle arts the wives of the friends who have welcomed them to their homes—we know full well that bachelors are not all of this class; and we must make exception of the young man who must pursue his studies till, at least, there is a prospect of their completion before marriage. We must also except those of circumscribed and busy lives who have actually had no opportunity to come in contact with the right girl. We must exclude those who have loved and lost and who cannot love again, and the few ultra-fastidious nature for whom the finding of a suitable complementary personality seems almost an impossibility.

The class made up of those whom we have excluded is still a very large one, and is entitled the same consideration accorded the class of unmarried women. Now no one of either sex who is relatively normal can go through life without some psychic attachment to other human beings—love in some spiritualized form. Neither can one go through life without some auto-erotic or homo- or hetero-sexual experience—sex expression with conscious sensational accompaniment.

Both the spiritual and erotic love life may be repressed largely into the subconscious; and if the sex nature be weak and the environment favorable, a dwarfed and unhappy personality may result. If there is ordinary virility or nubility, the love life ultimately shows through, either as

hysteria or other neurosis, or in promiscuous habits. At times, especially in those individuals who combine a not excessive virility with a high degree of culture and idealistic notions, the love life may be practically all sublimated as some form of art, altruism or religion; but here, sooner or later, the same results commonly occur as in direct repression. Love and passion vs. ethics and religion may cause in some strong natures where repression is inadequate and sublimation partially unavailing, a life-long conflict between instinctive desires and conventional idealizations. Such suffering souls alternate between contemplation of a love as pure as Dante's for Beatrice and the uttermost torments of his damned.

For me, nothing can cause greater question of the order of the cosmos, nor elicit greater pity for suffering humanity, than the oft-witnessed tragedy of unmated or mismated men and women. Some justice should be accorded them, some program other than platitudinous exhortations to mother and children of others or spread out their loves over all mankind.

What program? Despite the arguments of Ellis, Meisel-Hess, Ellen Key, and others, who have sensed like myself the unspeakable loneliness and supreme endurance test of the permanently unmated, for the unconventional partial reliefs which the transient unions of some form of free love might bring, I can but adhere to the established conventions as better, not only for the fortunate mated ones, but the unfortunate unmated as well. In this way only it seems possible for man to keep what he has or progress to any higher destiny.

Not to stop here for argument but merely to state a point of view, it would seem that short time free or promiscuous matings of any sort, while no doubt resulting in more general physical relief for a greater number than at present, would tend to abolish the slowly developed psychic element of love which has come to be its chiefest blessing; and man, at least in his present stage of education and civilization, would shortly lapse into primitive types.

Again, how could such a regime provide against the in-

numerable tragedies and heart-aches which must ensue when matings perfectly consummated are broken at will on the spur of the moment for other loves equally fleeting? Would not a sword of Damocles hang over every lover's bed? Would love, respect, service and sacrifice continue, or would the sex life resolve itself into a series of transient, selfish, physical gratifications for the strong and compelling, and result in neglect and suffering and humiliation for the weak and yielding? Would the omnipresent uncertainty, the frequent physical deprivation, the impossibility of permanent satisfaction of the soul hunger for love, which is, after the body hunger for food, the greatest need of us humans, be at all adequately compensated for by such little oases in the desert of physical desire as would be supplied; and, if such compensation could be considered a good reason for the abolition of conventions, would the neglect and humiliation which such a course must eventually entail be ever justifiable?

If the reader thinks with me that such remedies are not adequate, he must also in all fairness agree with me that some conventional partial remedy shall be provided for the undeniable sufferings of the unavoidably single who are possessed of love and longing and desire in the same degree as those who are happily married.

In looking over remedies we find that prostitution has been considered such, but such a solution can never be reasonably urged nor permanently adopted; for prostitution, besides being unconventional, and presupposing the unjust double standard for men and women, entails the serious menace of venereal disease and encourages universal departure from the monogamic standards which have brought a high degree of civilization to all and inexpressible happiness to some.

Sublimation has been dwelt on by many as a remedy for the unmarried, and I have advocated it in all its available varieties and in all possible degrees. Nevertheless, it is in many, if not in most cases, inadequate.

We are finally forced to the abrupt statement which can not be successfully contradicted. Every normal individual

of either sex must have some love life of his own in order to attain to anything like his due of comfort, health and happiness, and to properly fulfill his destiny. This love life must have both a psychic and a physical side. A doctrine of absolute asceticism for the ordinary man or woman is unsupportable. Blotting out all of love fantasy and idealism is unthinkable.

After excluding impossible and anti-social remedies, like prostitution and free love, after accepting the legitimate partial remedy of sublimation for what it is worth as far as it will serve, there is a tremendous residuum of uncompleted lives, lived under insupportable conditions, for whom a temporary or partial remedy would be a boon, for whom "half a loaf" would be better than "no bread."

Though no remedy has been openly suggested, so far as I know, except in certain hints which I have formerly given, such a partial remedy is used under necessity by many of our single men whose ideals are highest and by women whose morals are purest, though the ones who have resorted to this have heretofore, almost without exception, condemned themselves as moral lepers, or have been in terror of the supposed injurious results of so doing.

If one stops to think calmly and sanely, going carefully into all of the facts from first to last, it becomes luminously apparent that there is absolutely no remedy for those who believe in the conventions and are yet outside the pale of them except this hitherto unsponsored one of which I am about to speak, nothing else which in converting unsupportable and unjustifiable repressions into tolerable, even comfortable and idealistic living for the individual, does no harm to any other individual nor to society as a whole, while this, like any other remedy, in benefiting the individual benefits all other individuals.

The logic of this has been forced in upon the intelligence of countless sufferers who have resorted to this remedy in shame and fear and trembling, since it was in direct opposition to the teachings of the early church and older medicine, and had become, long before our day, something abhorred by the public conscience of the whole civilized

world. But older teachers were prone to teach errors; older religionists often preached false doctrines; and older ones in authority administered unjust punishment.

We have outgrown the narrowness of view which tolerated beliefs were different from our own. We have probed too enlightened, too human and tolerant, to obtain sport by feeding to wild beasts in the arena those whose individual beliefs were different from our own. We have probed too far the secrets of the universal to harbor now a superstition that would make our preservation depend on the "burning of witches." We have now hospitals for the sick, asylums for the orphan, and societies for preventing the sufferings of animals.

Hitherto the intolerance of the happily married toward the unavoidably single has been perfectly analogous to the intolerance of a Neronian paganism toward a new-born Christian idealism. It should shame us to remember that we, in smug, cultured, twentieth century intolerance, are the later fruits of the survival of that same Christian idealism.

We are growing in tolerance and altruism, and the war has added much to our growth. We are becoming less and less concerned with the fate of our individual opinions or the future of our own individual souls. There is less separating of the sheep from the goats. We are more interested to have our thoughts contribute in some way to the common good and to have all bodies and souls reach beatitude.

Even my former hesitating sponsorship of auto-erotism for the unavoidably single, those whose repression was undesirable or unjustifiable in youth or age, and where there was no recognized conventional outlet, has been received by more than tolerance. I have the unqualified assurance of thousands of those whose intuitions are as unerring, whose minds are as keen and as cultured, whose ethics are as unassailable as any to be found in this country, that they agree with me that no other possible legitimate way is to be found out of the dilemma which civilization is now in. I knew in advance that this indorsement must come sooner or later, for I did not voice my belief until I had already found that thousands of the best men and women had resorted to this, in spite of

the thought that, according to old ideas, their conduct merited self-condemnation and public opprobrium.

I did not speak boldly of this remedy until I had reasoned with these people and shown them, as best I could, that their solution of life's problem was not a cause of shame or reproach, but was commendable; nor did I speak until I had seen literally thousands of lives made bright and radiant from adopting a system of living which involved in it a relief that made life insupportable, a relief formerly thought shameful and self-destructive, and now proven beyond cavil ethical and beneficial.

Perhaps before proceeding, I should explain my own utterances, and my own position more fully in regard to auto-erotism. The greater part of "Rational Sex Ethics" was written in 1907. Long before this I had come to recognize that a strict adherence, or an honest attempt to conform, to our marriage conventions, that a long interval between puberty and marriage, that a large part of the population permanently deprived of marriage, necessitated a recognized place for auto-erotism as a makeshift or means of temporary relief.

I was entirely convinced then, as now, that it was never or in only the rarest instances, physically injurious, and that it was in very many cases beneficial. But even when that book was published in 1916, I hesitated to assert any ethical dogmas of my own as opposed to a public conscience born in the minds of all and reared under the dogmatic ethics which had been in vogue twenty centuries, and which had well-nigh universal approbation. I was loath to proclaim myself an alien to what had been considered correct ethics. I desired to endorse what was universally right and true. I thought I knew what this was; but I was then still too much, myself, under the shadow and authority of the old ideas, the established way of thinking, to speak with no uncertain voice. I "throw a sop" to established notions, and spoke of auto-erotism as ordinarily harmless physically, often justifiable, and never, in the stress of desire, to be considered worse than the lesser of two evils. In the next volume my statements were more liberal, and in the next,

"Sex and Life," still more so. In "Rational Sex Ethics," Book II, page 226, will be found this statement: "Really there is but one legitimate remedy after the hackneyed partial remedies already named fail, and they often fail. . . . Now, I unhesitatingly say that sufficient auto-erotism for moderate comfort and good health is the only remedy. . . . It is plainly the only recourse consistent with morality and health, after the remedies alluded to have proved unavailing, and they certainly are often unavailing." In "Sex and Life," page 235-6, "If I am correct, masturbation, as a necessity, is not low, degrading, nor bestial, as none of life's necessities can be, unless all are." Page 332-3, "Be thankful rather than otherwise if your sex nature is so strong that there is justification and necessity for the occasional relief of that part of your womanly nature which our wise artificial conventions make it necessary, for the time being, for you to keep, as much as is consistent with health and comfort, in the background."

I now wish to make a statement, at once explicit, candid, and unequivocal. Some medical men and others of experience believe there is no sex necessity. Many others believe there is such a necessity. We all know that there are individual differences in libido. There may be a necessity for some and not for others. So far as my own experience goes, I believe there is such a necessity for all normal people of average sex development. So far as I have talked with physicians, scientists and other cultured people, the large majority believe there is a sex necessity; a small minority believe there is not. So far as I can reason from the life experience of thousands of both sexes whose ideals are of the highest, there is a virtual if not a real sex necessity, since these people have, with so few exceptions that the exceptions may be considered abnormal, yielded to the pressure of sex, in spite of the most strenuous efforts at repression, believing that each lapse was a moral stigma or the forerunner of physical disaster.

If then, there is a sex necessity, virtual or real; if monogamic relations in marriage are still to be our ideal; if it is true that free love and promiscuity are unethical and in-

jurious; if it is not disputed that a large part, perhaps half, of our population, is sound and virile but unmarried; why then, auto-erotism is just as necessary, just as moral for the unmarried as is intercourse for the married. While it may not have all the beneficial results in the unmarried that intercourse produces in the married, nevertheless, it does give poise and health and optimism; and there is no other legitimate form of sex expression for this class which does these things.

Then, so far as sexual intercourse is beneficial, ethical, justifiable, salutary for married people, is auto-erotism of like use and in like repute for those who through no fault of their own are not married and mated. Such auto-erotism as is justifiable in the unmarried should be, like such sexual intercourse as is permissible in the married, not merely a mechanical relief of sex tension.

We have seen that the love act between mates is largely psychic, that it partakes of memories of what has gone before, and of anticipations for the future, that it involves caresses and words and thoughts of endearment, that it brings a man and a woman to the highest possible plane of physical ecstasy and exaltation of soul.

Necessary auto-erotism should be as near like this as possible. I say should be, not on my own initiative, but as only one of many who have discussed these matters and thought of them prayerfully and carefully.

Every human being must have, to a greater or less degree, an inner life of the imagination. This inner life of the imagination is or should be more prominent in the unmarried man or woman. We all do and we all should anticipate the joys of mating before we mate.

Those who have read "Sex and Life" will remember the faithful delineation of the subjective erotic life of the one who wrote the sexual autobiography. He allowed his imagination to play around the girls whom he knew well or around casual acquaintances. Some women have told me of singling out definite men for imaginary sexual companions. This method, if given a strictly Biblical interpretation, might possibly be considered as "lusting after" one in one's

heart. But certainly some imaginary situations must accompany auto-erotic love, which is certainly capable of many refinements and much of the æsthetic. To quote from the mother's letter, p. 293, "Sex and Life," "This thing is capable of having good taste applied to it just as are all other functions in life." It cannot be other than wholly material unless there is an imagined mate.

I have formerly stated and this statement also was based on the confidences of many men and of many women, that this imaginary mate should be an idealization and not a real person, and that all the caresses and approaches of the love act should be gone through in turn as imaginations, and the final physical touches should be the culmination of this. The physical part for the male needs no description; but while the female who has never been married usually attains a complete orgasm by titillations of the nipples and clitoris, one who has been married and sexually developed needs to remember that to accomplish this properly she will need, when nearing the orgasm, to use some implement similar in size and shape to the male organ.

When this act is necessary, and every individual must be his own judge here, there should be no shame or loss of self-respect before or after it. There should be no effort to hasten through it as though it were a disagreeable duty. There should be neither haste nor unreasonable delay. It should take from ten minutes to an hour for its completion. There should be, in retrospection, an act of intercourse with one's former mate, or in anticipation with one's ideal future mate. Time enough should be taken so that, by aid of the imagination, and slight manipulations, the excitement may become intense before there is any attempt to produce the orgasm. The act should be resorted to only when the person knows that there is ample justification. Then it should be enjoyed like normal intercourse to the uttermost. After its completion there should be a feeling of lassitude, satisfaction and contentment, as after normal intercourse.

I will close this chapter with a bit of history and a brief quotation from letters. This case is chosen from many

similar cases of worthy women whose verbal or written words are almost identical, for the reason that this case came to my attention a day or two after I had written this chapter, and the letters were received before I finished the book.

A woman in the forties has been forced to give up her occupation as the result of a serious neurotic condition which did not yield to treatment. In one interview she frankly told me her whole history, of which I give only the essentials.

She had never experienced any sex feeling before the age of sixteen, when a married man of nearly fifty proposed intercourse. She indignantly refused; but her curiosity about the act was aroused, and she grew curious about the male organs. Soon a young man paid her attentions, and in due time they were engaged. Erotic feelings developed naturally under the stimulus of this intimacy. Finally the young man proposed intercourse and sought to enforce his demands by many kisses and caresses. She became more and more excited, and finally consented, expecting the marriage to occur at once. The marriage, however, was delayed, and the young man abandoned her. She felt herself forever ruined and degraded, and went into a decline. It was not expected that she would recover. Then a physician was employed, under whose treatment she improved; but he was unscrupulous and told her that she would never fully recover until she had intercourse. After much urging he prevailed upon her to have intercourse with him. This occurred once only, but she conceived as the result, and after several months had a miscarriage.

From that time to the present she has felt ashamed and humiliated; but though her erotic desires have been insistent, she has never allowed familiarities from any man. On three separate occasions she had been forced to leave positions because her employers had solicited her to intercourse and had used every insidious form of stimulation to accomplish their designs. Although no one of them succeeded in attaining this object, they each were successful in producing a tumult of erotic feelings; and she, feeling that she must

inevitably succumb if she stayed, gave up each position in turn, and sought another.

As a child, she had been told by her mother that masturbation or any handling of herself would surely lead to idiocy or to something equally bad. She never dared to touch her clitoris to relieve the tormenting desires that beset her. She had erotic dreams occasionally, culminating in orgasm, which afforded her some slight relief; but many times she had such dreams, from which she woke to find herself manipulating her clitoris. In terror she immediately desisted, and she never brought on the orgasm at such times; but she usually lay awake the rest of the night suffering greatly from sexual desire. Of late years she had conquered these desires, to some extent, but she still suffered from them excessively during and near menstrual periods. The principal symptoms at the time of consultation were, marked insomnia, constant headaches, severe pain over one eye the greater part of the time and profound depression and discouragement, all of which symptoms were aggravated at the time of menstruation, and there was then the added symptom of hysterical weeping.

She was told that her condition was bound to grow worse under continued repression, that there was no legitimate method of relief except by auto-erotism, and that moderate indulgence in this could produce no possible physical harm, and that without moderate resort to this she would not be likely to recover sufficiently for any man to want to marry her.

As to the moral aspects of this, she was told that sufficient auto-erotism to make her desires tolerable, and to calm her nervous system, was perfectly justifiable, and just as moral for her as was natural intercourse for her married sister. She was told that this was perfectly compatible with the ideals she was striving for and that it should in no wise lessen her self-respect.

Since she had had intercourse when young, as above related, she was told that titillation of the clitoris would not be likely to bring complete relief; and she was advised to use

some suitable implement in the vagina after preliminary stimulation of the nipples and clitoris.

The results are shown in the following:

"I feel much better mentally. . . . I am going to do as you told me in everything if I haven't controlled myself so long that I can't. . . . I began to menstruate Friday, and this is the first time for three years that I have not felt terribly excited all over for a week before menstruation. I am trying hard not to worry. I am feeling much better today. I tried what you told me, was a long time getting excited, and then it only lasted a few minutes. The following night it lasted longer, and had orgasms, but didn't feel perfectly satisfied, and I think, as you said, that I must use something. I slept better the second night than I have for a long time, and felt more rested in the morning.

"My mother asked me so many questions that I told her what you said and she never said a word until the next day. Then she said that you were right. I never was so surprised.

"I told an unmarried sister about this. She has had to relieve herself many times and was much relieved to know that it was all right. . . .

"I must tell you how much better I am. I have had only one of those severe headaches since I saw you; and that was right after I came home. I sleep and eat better, in fact, feel better than I ever did in my life, and I have more self-control; and it is a relief not to feel like crying over everything. I don't have as much desire as I used to. During the first week after menstruation it is sometimes every night for a few nights, then not again until the next period. But there is nothing here to excite me. Possibly the desire would be stronger if I were in different circumstances. I have used a large paraffine candle with good results. I am reading more now, as you suggested; and it helped me. You can't think what a relief and blessing it is to be rid of that cruel pain in my eyes. It was simply killing me, and now I have a chance to get a little strength; and I am not nearly so nervous before my periods.

"All these blessings I owe to you. How I wish every boy and girl could know these things before their lives are ruined by some hideous mistake.

"I am studying your books so I will be better fitted to help if there is an opportunity; and there seem to be many, even in my small circle of friends."

CHAPTER V

THE ONEIDA COMMUNITY AND ITS DOCTRINE OF MALE CONTINENCE

PART I

A certain doctor has written several lectures on sex, and he teaches his peculiar views to many people. Of course he is entitled to his views and to express them as much as I or anyone else until harm is done; but it seems to me that he theorizes upon pretty dangerous ground and does not submit convincing proof. Following are a few quotations from his:

"Especially was the lack of harmony in the marriage relation something demanding solution. Some endeavored to teach total abstinence of all sexual expression excepting when procreation was desired. I have no argument to present against this plan excepting the plain statement that it **DOES NOT WORK**. When a man and woman truly LOVE they will both desire sex expression, unless one is deficient in sexual strength. True affection desires true and full expression of affection. So long as no means were understood for a complete love union which did not include the emission of a man's semen, our loving mates were afraid of us, and we cannot have Fear and Love as bedfellows and have Love remain. More and more it was made evident that nearly all women were raped after marriage and impregnated against their wishes. Men, good and true, did not stop to analyze their own motives and honestly supposed that they were acting according to the dictates of Love, when they insisted upon intercourse, as a part of an abnormal, selfish and brutal habit, when no desire was present for impregnation. This is the 'physical necessity' myth held by many

doctors and is based solely upon the demands of the brute side of man. This problem many a loving man desired to solve. There was an urgent need of adjustment between the Brute-man and the Real Man of gentleness, purity, wide vision and loving heart. While the laws HE had established gave him the 'right' to insist upon intercourse as soon as he 'married' a certain woman, he knew deep down in his heart that such a 'right' merely made this woman his sex slave. Instead of that, he really desired a FREE woman, as comrade and loving mate. Now in sex communion, the old, hasty and spasmodic way of intercourse, in which the wife is frequently the passive party and is only asked to 'submit' is replaced by a method which allows reciprocal expression which is verily the supreme moment of love's expression for BOTH. It is this MUTUAL satisfaction which I have explained so fully. Men now find that it is a delight to prolong the love union and soon discover that a mutual delight is given and received, under complete control, and the final, delirious crisis is NOT reached."

He quotes a believer who says: "Approaching the love union, expressions of endearment and affection including ALL parts of the body, allowing all five senses to revel in fullness, accompanied by the full nude contact, is followed by the quiet and gentle union of the female and male organs. During a lengthy period of perfect control the whole being of each is submerged in the other, and an exquisite exaltation experienced. This is followed by a quiet motion, entirely under the control of the will, so that at no time the wonderful thrills will induce an emission. This may be continued until BOTH are satisfied. Perfect control comes by patience and determination and the reward is happy, united lives and each attain to their higher selves."

Then the author resumes: "At first, some men say that this self-control is beyond them, but not a single instance has been reported of a faithful trial without success. The mind may be made to control all parts if held aloof from all baser ideas. Lust in the mind drives inevitably toward Lust in action. It is after this, that we may truly say that we are free from Lust and have begun to live upon the Love

plane, with absolute purity of body and soul. . . . If I had an enemy—which I am thankful to say I have not—I would advise Marriage as a punishment. To the Treasure House of Love, Love holds the only key. To make marriage anything but legalized whoredom, we must recognize the fact that Love CAN be separated from Lust. Without boasting I can say that for nearly twenty years I have eliminated lust and at the end of that time I find myself with even more sexual power than at the start, and far more than is possessed by men twenty, thirty, and even forty years younger. This is not an isolated instance. Those who follow my teaching report they 'are growing every year.' Physically there is nothing that will renew 'youth' like s. c. But the most beautiful part is that man and woman may now meet in perfect purity of the soul. . . . You are to remember that Sex Communion gives ALL that makes sexual intercourse desired by any NORMAL man or woman, while it leaves out all which imperils the chastity of woman and her undesired impregnation and always avoids the depletion of man of that fluid which makes him a Man rather than the eunuch. . . . Every woman who understands and sympathizes with her mate in his endeavor to gain a perfect self-control, can do a great deal to control her emotions and modify her movements in order to make a reciprocal and prolonged communion possible. Everything is to be mutual. Both are to remember that every touch should receive a response. Every feeling is to be a mutual feeling. If the woman is not fully responsive, her mate is to take all the time necessary to awaken her sex power. . . . Those who have studied the subject with the greatest care are of the opinion that nearly 25 percent of American women are undeveloped in sex. When intercourse is used the class will NEVER understand the joy of the love union, because of the haste of the act of intercourse. Now the man may take all the time needed to awaken her sex forces. In nearly all women a loving caress of lips to breasts will produce desire for the internal caresses. The full nude contact of Diana is always to be preferred as to give and receive the bodily magnetism which is beautiful. When this alone is all that is desired you may

use the delightful embraces of Diana and enjoy it to the utmost. With many this is the magic key which brings the desire of woman to unlock her Door of Love. Woman then learns to love ALL parts of her beloved. A man who is clean and pure enough to kiss has no organ not worthy of kisses. A man never truly loves a woman until he loves thighs as well as shoulders, legs as well as arms, and belly as well as bosom. Every curve and hollow will hold dainty cups of blessing to the pure love of a pure woman.

"And what do women say about sex communion? With one single exception the reply has always been that the most beautiful, restful, joyous and inspiring part of any love union came BEFORE the emission.

"Man is not to get any false idea that it is going to be difficult to reduce his erection without an emission. Nothing is easier IF he takes plenty of time. And he is to remember that the more time he gives to the act of communion, the more his mate will share it with him. On the other hand, if the woman is especially passionate *she* may be called upon to exercise *her* will power to protect her mate from emissions. One very passionate woman writes that she always avoids the orgasm herself because she feels that by so doing she makes communion a great deal easier for her mate. This matter of the orgasm in women is one that differs most widely. One woman intensely passionate in disposition is thrown into nausea and vomiting by her orgasm and always wishes to avoid this crisis. Another will have eight orgasms and enjoy every one without reaction. Many women will enjoy communion with all their heart and soul and never reach their orgasm. Therefore, I give women no rule but that of personal experience and the fact that they must *always be in accord* with their mates. Some will reach their orgasm in a very few minutes and others equally passionate will require a long period for communion. The rule that IS universal is that *each will give freely to the other of all they possess* and that neither will knowingly do a single thing to prevent a full expression. Sex communion, therefore, is a method which has nothing to interfere with nor prevent *full* expression of BOTH, but rather is a means whereby we may

guide our crafts where sanity, purity, moderation, beauty and a mutual love will remain forever. To be able to continue the reciprocal movements of communion for an indefinite time without arriving at the orgasm with the man, with its waste of vitality, is a matter of education and will only come after continued endeavor, but the truth of every statement as presented will soon be proven and two people who honestly WILL do their very best will be rewarded by finding sex control easier each time and the final reward is an increase of love, added sex vigor instead of impotency and inflowing health, joy, beauty, and strength of brain, body and soul.

"At the very beginning I would recommend that the body movements be VERY limited. If man begins after years of sexual intercourse, or when depleted by masturbation, the love organs will have become very sensitive, quite abnormally sensitive and they seem to expect that they are going to be called to go on and on with the former program of intercourse and his orgasm will approach very quickly. I have had cases where it took place immediately upon insertion or even before it was well inside the vagina. This is combined with the impossibility of having a normal erection and becomes a very serious disease—Psychology Impotency—with many men, where they have practiced self-abuse, had intercourse pretty freely, or where they have been separated from the opposite sex for a long time, and can be cured and cured only by sex communion with a woman who is extremely considerate. One splendid report comes from a man who was entirely impotent—no erection—and in two months he was able to give and receive communion for an hour at a time with control. . . . It is wise at the beginning to allow the parts to remain perfectly quiet after insertion, or only insert only partially at first and remain still until all the special nervous excitement subsides. This will vary in time with different men anywhere from a few seconds to several minutes. Then, when there is a feeling that the surplus excitation has disappeared and there is a condition of perfect confidence, the mutual embrace is to be made of a little more energetic, pausing just an instant at frequent intervals to

note at just what point each one is in reference to the orgasm. It is this pause after the insertion that prevents all premature and disappointing nervous 'mistakes' by men. . . . In a large proportion of cases, if the woman has been given the proper 'lover's approach' with fondling of bosoms, there has already appeared the preparatory fluid discharged from her vagina. . . . Then the slow up and in movements, not withdrawing more than an inch, slowly increasing to the point where the thrills are constant but not too close to the orgasm. If there is the least doubt as to control, pause frequently. The old notion that the man 'couldn't stop' and 'it's all over in a minute' are absolutely false as was the idea that the erection would not disappear without the emission. Time and time again one may approach so near the orgasm, that a single vigorous movement would precipitate the emission, but all the time we will pause when necessary and all the time the man will enjoy perfect control with more and more confidence in himself and be receiving and giving more sexual happiness per minute for from twenty to sixty minutes, than was ever possible before, for him or his mate, for the instant of intercourse. And then, after BOTH are satisfied the aftermath is so sweet. Instead of the exhaustion of emission the penis will not be withdrawn for quite a time; in fact it is recommended that it remain until the hardness has disappeared, and it drops away naturally. . . . As already stated, if there is any remedy for the 'cold woman' communion presents the sure cure. We find women of all temperaments, from those who will 'go on in a minute' to those who have never been conscious of any sex desire at all and both will be 'cured' by s. c. because both are abnormal. The cold woman usually recognizes that she is undersexed and laments the fact. Sexual intercourse gives her nothing to awaken her dormant nature. What is she to do? The only 'cure' is that her mate be taught s. c. The hurried act of intercourse leaves a 'cold' woman worn and disgusted and colder still, because the act is completed long before she has had the necessary time to arrive at any condition of appreciation and participation. The 'hasty' woman learns by s. c. that she must control herself in order

to get in perfect harmony with her mate. . . . Sexual expression IS needed—that we all concede—but sexual intercourse, NEVER excepting for the one purpose of impregnation. . . .

“Dr. Robinson, of New York, is one of the few and the ONLY man of any national prominence who criticises sex communion, because, as he states it: “The testicles naturally secrete semen and it is unnatural for them not to discharge it.’ There is the sole argument in the world against s. c. My reply is that it is also natural for the lachrynal glands to secrete tears, but that is no reason why I must shed them every day and I know that I shall not be made incapable of tears because I do not cry but very seldom . . . and lastly, as physical and mental control becomes more perfect and daily more easy and as it is learned that all possible delights of the sexual embrace can be given and received without the loss of a single drop of semen there will be an instant ending of the bringing into the world of children ‘cursed before birth.’

I next give brief quotations from “Male Continence,”¹ “Diana,” “Karezza,” and another pamphlet. These quotations need not be extended, since some or all of these books or pamphlets are readily obtainable, and all are based on the doctrine of the Oneida Community as expounded in “Male Continence,” by John Humphrey Noyes. The chief variations from his original doctrines are that “Diana” advocates that the relations of the sexes in love or marriage be confined largely to touch and sight of the nude form, and that “Karezza,” by actual statement, and “Zugassent’s Discovery” by inference advocate that both the male and the female refrain from orgasm.

¹ “Male Continence,” John Humphrey Noyes, Oneida, N. Y., 1877. First published, 1872. All editions now out of print.

“Diana,” Henry M. Parkhurst. First published, 1880. Reprint, 1916, from “Civic Forum.” National Public Sentiment Educational Society, 448 Broadway, Albany, N. Y.

“Karezza,” Alice B. Stockham, M.D., formerly Stockham Publishing Co., Chicago, 1896, now R. F. Fenno & Co., 18 E. 17th Street, New York.

“The Strike of a Sex and Zugassent’s Discovery,” Geo. N. Miller, formerly Stockham Publishing Co., Chicago, 1905. First edition, 1890. G. W. Dillingham, Pub. May now be obtained of R. F. Fenno & Co.

J. H. Noyes, founder of the Oneida Community, wrote a pamphlet in which he described his discovery of male continence, gave a description of the method and discussed various other matters pertaining to the religious beliefs and secular doings of this people.

This pamphlet is out of print; but some of the subject matter is very important, since from this man and from this Community came all of the allied views, or identical ones, regarding the conduct of the sex relations which have been brought forward from time to time and which all have had more or less supporters, who, in the majority of cases, came from the more intelligent part of the community.

Noyes narrates his discovery as follows: "I was married in 1838, and lived in the usual routine of matrimony till 1846. It was during this period of eight years that I studied the subject of sexual intercourse in connection with my matrimonial experience, and discovered the principle of male continence. And the discovery was occasioned and even forced upon me by very sorrowful experience. In the course of six years my wife went through the agonies of five births. Four of them were premature. Only one child lived. This experience was what directed my studies and kept me studying. After our last disappointment I pledged my word to my wife that I would never again expose her to such fruitless suffering. I made up my mind to live apart from her, rather than break this promise. This was the situation in the summer of 1844. At that time I conceived the idea that the sexual organs have a social function which is distinct from the propagative function; and that these functions may be separated practically. I experimented on this idea, and found that the self-control which it required was not difficult; that my enjoyment was increased; that my wife's experience was very satisfactory, as it had never been before; that we had escaped the horrors and the fear of involuntary propagation. This was a great deliverance. It made a happy household. I communicated my discovery to a friend. His experience and that of his household were the same. In the course of the next two years I studied all the essential details and bearings of the discovery. In 1846 we

commenced Community life at Putney, Vt. In 1848, soon after our removal to Oneida, I published the new theory in a pamphlet which had a small circulation for a few years, but is now out of print. This is the only true account of my discovery of Male Continence. . . . In regard to the injurious effects of Male Continence, which have been anticipated and often predicted, the Community has to report in general that they have not been realized.

"For example: it is seriously believed by many that nature requires a periodical and somewhat frequent discharge of the seed, and that the retention of it is liable to be injurious. Even if this were true, it would be no argument against Male Continence, but rather an argument in favor of masturbation; for it is obvious that before marriage men have no lawful method of discharge but masturbation; and after marriage it is foolish and cruel to expend one's seed on a wife merely for the sake of getting rid of it, as it would be to fire a gun at one's best friend merely for the sake of unloading it. If a blunderbuss must be emptied, and the charge cannot be drawn, it is better to fire into the air than to will somebody with it. But it is not true that the seed is an excrement like the urine, that requires periodical and frequent discharge. Nature has provided other ways of disposing of it. In fact it has an imminent value, and is in its best function while retained. It is the presence of the seed, and not the discharge of it, that makes the bull superior to the ox. The Community has had no trouble from retention of seed; but, on the other hand, has nearly exterminated masturbation and involuntary emissions by the reflex influence of Male Continence. Masturbation is a disreputable branch of the same seed-wasting business that is carried on more decently in ordinary matrimonial intercourse, and is evidently destined to pass away with it. . . .

"We begin by analyzing the act of sexual intercourse. It has a beginning, a middle, and an end. Its beginning and most elementary form is the simple presence of the male organ in the female. Then usually follows a series of reciprocal *motions*. Finally this exercise brings on a nervous action or ejaculatory *crisis* which expels the seed. . . . Now

we insist that this whole process, up to the very moment of emission, is *voluntary*, entirely under the control of the moral faculty, and can be *stopped* at any *point*. In other words, the *presence* and the *motions* can be stopped at will, and it is only the final *crisis* of emission that is automatic or uncontrollable. Suppose, then, that a man, in lawful intercourse, with woman, choosing for good reasons not to beget a child or to disable himself, should stop at the primary stage and content himself with simple *presence* continued as long as agreeable? Would there be any harm? It cannot be injurious to refrain from voluntary excitement. Would it do no *good*? I appeal to the memory of every man who has had good sexual experience to say whether, on the whole, the sweetest and noblest period of intercourse with woman is not that first moment of simple presence and spiritual effusion, before the muscular exercise begins.

"But we may go further. Suppose the man chooses for good reasons, as before, to enjoy not only the simple *presence*, but also the *reciprocal motion*, and yet to stop short of the final *crisis*. Again I ask, Would there be any harm? Or would it do no good? I suppose physiologists might say, and I would acknowledge, that the excitement by motion *might* be carried so far that a voluntary suppression of the commencing crisis would be injurious. But what if a man, knowing his own power and limits, should not even *approach* the crisis, and yet be able to enjoy the presence and the motion *ad libitum*? If you say that this is impossible, I answer that I *know* it is possible—nay, that it is easy.

"I will admit, however, that it may be impossible to some, while it is possible to others. Paul intimates that some cannot 'contain.' Men of certain temperaments and conditions are afflicted with involuntary emissions on very trivial excitement and in their sleep. But I insist that these are exceptional morbid cases that should be disciplined and improved; and that, in the normal condition, men are entirely competent to choose in sexual intercourse whether they will stop at any point in the voluntary stages of it, and so make simply an act of communion, or go through to the involuntary stage, and make it an act of propagation. . . .

"This method is *healthy*. In the first place, it secures woman from the curses of involuntary and undesirable procreation; and secondly, it stops the drain of life on the part of the man. This last advantage cannot be predicated of Owen's method nor of any other that merely prevents the *propagative effects* of the emission of the seed, and not the emission itself. . . .

"Closely connected with the popular fallacy concerning the seed (already quoted), is the suggestion of certain medical men that the practice of Male Continence would lead to seminal degeneracy and impotence. The experience of the Community has signally refuted this suggestion in the most effectual way."

Already enough has been said, perhaps, concerning the psychological effects of the various offshoots of the male continence doctrine. It may be well to mention again that the idealization of sex by Dr. Stockham in "*Karezza*," and the doctrine that sex contact and a certain amount of pleasure were moral and proper, providing the crisis was not reached by either party unless procreation was desired, undoubtedly relieved the minds of many who had formerly thought that all sex thoughts and feelings were immoral or irreligious.

Quotations from "Karezza"

"Understanding this law, that all is from God, and therefore good, no base or ignoble thoughts can ever enter the mind. . . . A profound reverence for all nature's mysteries and unfathomable secrets is developed; a conservation of energies is accomplished; while through the baptizing consecration of thought, the generative organs are redeemed from the desecration of the past, and their powers and functions justly and wisely appropriated. . . . It is taught that love is a fulfillment of the law. Sexual love is the highest expression of love on the earth-plane, and sexual union is a symbol of this love. . . . The ordinary hasty, spasmodic method of cohabitation, for which there has been no previous preparation, and in which the wife is a passive party is alike unsatisfactory to husband and wife, and is at the same time

deleterious to both the physical and spiritual man. . . . Karezza consummates marriage in such a manner that through the power of will, and loving thoughts, the final crisis is not reached, but a complete control by both husband and wife is maintained throughout the entire relation. The law of Karezza dictates thoughtful preparation, probably for days previous in which there should be a course of training that exalts the spiritual and subordinates the physical, in which affection leads to increased loving attentions and kindly acts. Approaching the event, expressions of endearment and affection, accompanying general bodily contact, are followed by the complete but quiet union of the male and female organs. During a lengthy period of perfect control, the whole being of each is submerged in the other, and an exquisite exaltation experienced. This may be followed by a quiet motion, entirely under full subordination of the will, so that at no time the thrill of passion for either party will go beyond a pleasurable exchange. Unless procreation is desired, the final propagative orgasm is entirely avoided."

"Diana" and Alphism

Medical and psychological readers will probably conclude that the whole doctrine of "Diana and Alphism was grounded on one man's fetichism"; and very likely this is true.

Nevertheless, many people were influenced by it; and it has some followers still. Unquestionably the method has a certain value as one of the preliminaries to the complete normal sexual act. Hence the following quotations:

Alphism and Dianism Defined. To avoid misapprehension, these two theories should be clearly defined, and the distinction between them explained. The doctrine of Alphism is confined to one principle, the law of *abstinence except for procreation*. Those who believe in this doctrine may be divided into different classes. Some believe in it as a matter of duty, to be enforced by precept and self-denial, and some believe in it as a matter of right, requiring no self-denial. In this latter is included the doctrine of Diana, which may be defined to be the law of *sexual satisfaction from sexual con-*

tact. In other words, Dianism is Alphism as the result of sexual equilibration. This doctrine is founded upon the theory of dual functions; but that theory is not an essential part of it. Any person who carries out the principle of abstinence except for procreation, whatever his motives or ideas connected with it, is a practical Alphite. And any Alphite who seeks sexual companionship of greater or less intimacy, for the purpose of sexual equilibration as an aid to abstinence, is a practical Dianite.

Practical Suggestions. When one party only accepts the law of Alphism, receiving new light after marriage, it need not introduce into the family an element of discord. The wife, for instance, may not feel justified in adopting a course tending to induce her husband to seek from others the satisfaction she denies him, and yet may make such efforts to give him galvanic satisfaction, and thus to restore sexual equilibrium in the normal way, that he will become less inclined to amorous excess.

The Effect of Sexual Contact. It is an observed fact that sexual contact incites to activity the affectional action of the sexual organs, with their connected sensibilities extending over the whole frame, and by their exercise satisfies them, without calling into action the special generative function of the sexual organs. And it is also an observed fact that the repression of this affectional activity naturally creates a desire for the exercise of the other; so that the true remedy for sexual intemperance is the full satisfaction of the affectional mode of activity by frequent and free sexual contact.

Modes of Gratification. Sexual satisfaction may be derived from personal presence, conversation, a clasp of the hand, kissing, caressing, embracing, personal contact with or without the intervention of dress, internal contact, mutual friction, or the experiencing of the orgasm; in greater intensity and with greater rapidity in the order here stated.

Should Sleep Together. In order to preserve the sexual polarity from becoming excessive, it is important that husband and wife should usually sleep together, with such degree of nude contact as may be adapted to each individual case.

Excelsior. Although, as a general rule, the greatest

amount of physical pleasure will result from the strict observance of the law of Alphism, how far this may be modified by individual cases, is for the parties most interested to decide for themselves. So few have acquired the habit, which requires cultivation, of enjoying the sexual currents from nude embraces, or sexual contact, that the strict observance will usually involve self-denial; and it may be that if the principle were established, an occasional violation of it in practice would be of little more consequence than the violation of the physiological principles, that food should be taken at regular hours, and sleep during the hours of the night. The main difference is this: that we must eat and we must sleep, at short intervals of time, but there is never a necessity for violating the law of Alphism; it is a more important matter, and the consequences are therefore likely to be more serious. But still it is a matter wholly within the judgment of the parties; who have as much right, so long as they observe a reasonable degree of temperance, to indulge their wishes, at a loss to themselves, in this respect, as in regard to the hours for eating and sleeping, or as to what they shall eat, or what they shall drink. Yet the influence of even unconscious parental example is so great as to make it desirable for parents to exercise a great deal of self-denial in overcoming bad habits, for their children's sake, even when the results will not seriously affect themselves. The most important point is the establishment of the principle, so that no man shall resort to masturbation or to prostitution, from the mistaken idea that he is benefiting his health in getting rid of a surplus secretion which cannot remain in the system without physical detriment; so that there shall be a constant effort on the part of both husband and wife for increased temperance; so that wives shall not refuse their husbands sexual contact lest it should lead to sexual intemperance, from ignorance of the fact that the course they are pursuing has a direct tendency to inflame passional desire.

Nude Contact. The free exchange of sexual currents is so unusual that comparatively few can appreciate or enjoy it;

but if it is indulged in up to the border of antipathy, the capacity for such enjoyment will increase. It is better to err in excess than in defect in carrying out a principle where the common error is all the other way. The cultivation of the habits which will tend to the affectional action of the sexual batteries should include the mental effect of the sight of the nude form, as well as the effect of physical contact. When the twain become one flesh, they should no longer cherish reserve from each other. People do not know what they lose by seeing the nude only in paintings and statuary. A picture of a fall of snow, of a tree waving in the wind, or of a foaming cataract, may be beautiful; but how much more beautiful is nature herself, when the falling snow, the waving branches, the dashing waters, are in actual motion, making a picture which no art can portray.

Sexual Polarity. The affectional action of the sexual batteries produces a sexual polarity, which we may call positive in the male and negative in the female. In sexual companionship or contact there is a radiation or conduction which reduces the polarity and restores the equilibrium, thus tending to prevent the action of the sexual batteries from taking a generative form. While the polarity exists there is attraction or sympathy; when the polarity is satisfied, this is followed by equilibrium, or apathy. If the close contact is continued, there results an identity of polarization, which causes repulsion, or antipathy. The antipathy seems to be more forcible than the attraction, as physical pain is generally more violent than physical pleasure. If people will keep their distance, and avoid a forced identity of polarization, they can be on good terms, when the same people, thrown into closer relations, will feel an unconquerable antipathy.

During Pregnancy. It can hardly be questioned that a wife during pregnancy and lactation ought to be exempt from intrusion. She needs her husband's care and love, his caresses and embraces, but if she can have these she does not need and does not naturally desire intercommunication. Since men and women are adapted to each other, here is one indication that man does not naturally need relief from sur-

plus spermatic secretion as frequently as once a year. If he feels such a need, it must be from erroneous habits, which he should seek to correct.

Recapitulation. The fundamental theory of Diana is that the sexual secretions have two functions, their generative function, and their affectional function; and that except when parentage is desired, the sexual force should be turned into the affectional channel. The manifestation of the affectional function is by sexual contact, which may take such form, from mere companionship to physical nude contact, as mutual attraction may prompt; causing sexual equilibration and thus sexual satisfaction. The form of such manifestation will be largely influenced by the mind, and largely by the force of habit; wherefore the gradual bringing of the mind into harmony with these principles, and the gradual formation of habits consistent herewith, will make more and more evident their beneficial operation. These fundamental principles cannot be overturned by mere negative testimony. If we have positive evidence that they are true, as applied to a single individual, and if it can be shown that their general adoption would put an end to acknowledge evils, such evidence will outweigh any number of failures.

Quotations from "The Karezza Method"

"The Karezza Method, or Magnetation, the Art of Conubial Love, the Lover as the Artist of Touch," is the pretentious name of a pamphlet "privately printed for the author and his friends." There is nothing essentially new in this pamphlet. The author merely combines the male continence ideas of J. H. Noyes with the female continence idea of Dr. Stockham; and instead of applying these ideas as was done by the Oneida Community in a regulated form of communal marriage, or applying them in ordinary marriage as Dr. Stockham advocated, he would apparently disregard any form of regulation, and choose partners at will for the jointly controlled free love-union which he advocates.

The author is extremely naive, stating with positiveness that he knows facts to be true which were scientifically dem-

onstrated half a century ago, and with equal confidence contradicts science and experience.

See the following: "And there is the question of the woman's orgasm. It is held by quite a good many men, some women, and many physicians say the same, that a woman also needs the orgasm, and that if she does not have it her health suffers. It is also commonly claimed that the woman's orgasm is essential in conception for the best results.

"With these contentions I disagree. I consider the female orgasm an acquired habit and not natural.

"The male needs the orgasm to expel the sperm, but the female has no analogous need—her orgasm has nothing to do with expelling the germ.

"In all the animal embraces I have been able to witness, while the orgasm of the male was evident, I could see no evidence of a female orgasm. If the female orgasm is not necessary and does not occur *below woman*, why should it be necessary to occur *in woman*?

"*'To give her pleasure,'* is the answer, and a good one, but I hold that if she will have Karezza, she can have a finer, sweeter pleasure without it.

"My objection to the female orgasm in Karezza (for it is to be noted that in the original 'male continence' the woman had the orgasm if she wanted it) are three-fold:

"That self-control is more difficult for the man where the woman thus indulges herself.

"That after her orgasm the woman is less magnetic, enthused and delighted as a partner, enjoys the Karezza less, and quite often soon becomes indifferent, depressed or irritable.

"That indulgence in the orgasm on either side cultivates the merely sexual at the expense of the affectional, the romantic, the spiritual.

"As I know that a woman who has known the perfect orgasm may deliberately abandon its practice completely in favor of Karezza, on the ground of its being less satisfying than Karezza minus all orgasm, and as I know that women who have never in all their lives had an orgasm may be beautifully satisfied and blissfully happy as well as

healthy in Karezza without it, and this more and more as the years go on, I feel that I have good grounds for saying that I believe the orgasm in the woman is entirely unnecessary and artificial and that she is better off without it.

"The ordinary male orgasmal embrace seldom satisfies the woman. It is too brief and animal for her. And if she is not satisfied in sex, of course she suffers. But if she can have the orgasm with it, that gives her a kind of satisfaction, and that is why the orgasm seems beneficial to her, and her physician seeing the benefit endorses the act. But the same woman could be better satisfied in the non-orgasmal embrace of perfect and prolonged Karezza, and then the orgasm would seem to be needless—that is my position.

"My objections to the female orgasm in conception are as follows: When a woman has an orgasm she has a discharge of vital-force and is left demagnetized, as a man is after an orgasm. I believe she demagnetizes the germ in so doing and that in this state it is less fit for impregnation than if there had been no orgasm—but this may be mere theory.

"I believe, too, that the ideal way in the procreative embrace is for the man to waive all attempt at pleasure or to prolong the embrace, but to have his orgasm as quickly and forcefully as possible, directing all his magnetism into the seed and drawing nothing of her vital-force from the woman, but leaving it all for the child, and then to come immediately away and entirely withdraw from the room. The woman to have an orgasm, and to remain after the act quiet and recumbent for an hour or more. This also is theory, but at least I can say that where my advice was asked and followed pregnancy occurred where before was sterility. And this I *know*, that a woman can conceive without having an orgasm. There is every probability, I would say, considering the sexual lives of the average, that the majority of women conceive without it. I believe that she conceives more easily and surely without it, for it is reasonable to infer that the spasmodic motions and abdominal contractions of the orgasm would tend to expel the sperm and then leave the parts negative and flaccid, instead of avid and receptive."

It is unnecessary to quote more fully from this pamphlet.

If one did so it could be readily seen that this author weaves a web of poetic fancy around the whole sex relation of men and women. He makes this entirely unconventional. He makes the *summu bonum* of it all the intercourse without orgasm on the part of either the man or the woman; yet he declares that men will inevitably have orgasms and have to withdraw at intervals varying from once in four days to once a month, according to the individual. He also says that women have times when "waves of intense craving" sweep over them, and at such times their desires are likely to "exceed in fiery force that of an ordinary man." He mentions the difficulty which a man has in controlling his own orgasm when the woman has one; and this seems to be his principal reason for her refraining from it.

Altogether, though this pamphlet is better written than the lectures from which I quoted at the beginning of this chapter, it adds nothing scientific to the discussion, and has nothing to commend it to the attention of the serious student of sex.

*Comments on Male Continence, Sex Communion, "Karezza,"
"Zugassent's Discovery," &c.*

I have quoted more extensively from the author of "Sex Communion," since his private lectures may not be easily procured, and also for the reason that he, though his English, which I have endeavored to quote accurately, is not esoteric, has given a frank and detailed if not a scientific presentation of the aims of the method, as well as the intimate details of its application.

The gist of his propaganda for sex reform is: he discovered twenty years ago sex communion, ordinarily abbreviated to s. c., which is about the same as male continence (m. c.), which was the practice of the Oneida Community (O. C.); but he did not become aware of the existence of the O. C. nor of the doctrines of m. c. as given in the pamphlets and books above quoted (which long antedated his "discovery") until a year ago or so.

He believes that boys and girls up to the age of marriage should mingle freely together even indulge in love-play in a

nude state, and practice s. c., which he describes as joining the sexual organs for any period desired, provided that the purpose of the parties is pure and the male has no orgasm or emission. One would judge that he believes that matings should be permanent, in some degree, though he neither insists on this nor on conventional marriage, but thinks that mutual love is a sufficient reason for mating. Any bond which this mating involves he permits to be dissolved at the will of the parties. In marriage or mating the practice of s. c., or intercourse without orgasm on the part of the male, is the ideal state except when the parties both wish children. He thinks, since the Kaffirs in Africa, whose young people, before the advent of civilized man, followed the practices which he advocates and had no venereal disease, prostitution, abortions, etc., that the same practices among adolescents in civilized society without result as favorably. He promulgated this method at first, since he conceived it to be the only pure and safe method for the prevention of conception; but later he discovered what he thinks are other great advantages of this method. He says that if the man retains his semen it preserves his potency, and the man so doing remains virile to a far more advanced age than the man who has intercourse with orgasm. He says that s. c. is better for the woman and more enjoyed by her than ordinary intercourse. Since the s. c. is ordinarily prolonged until the woman has had one or more orgasms, and since ordinary intercourse is often completed for the man before the woman has orgasm, there is no question but that this statement is correct in many cases. Still, he fails to perceive that when ordinary intercourse is prolonged by a considerate husband until his wife has orgasm, it is just as satisfactory for her, probably more so than sex communion. He asserts that men and women are animal, on a level with the brutes, when they have ordinary intercourse, but that two people of opposite sex, married or not, are perfectly pure and conform to the highest ideals if they love each other and have s. c. together, so long as the man does not expel his semen, while the woman may have orgasm at will.

His definition of a virgin is one who has not had complete

intercourse, though she may have had sex communion without limit. I suppose, though he nowhere makes the point clear, that the virgin, like any other woman, may or may not have orgasm, provided her partner does not.

It does not seem possible that many people could treat this philosophy seriously; but there are some profound thinkers who have entertained some similar free-love doctrines. I have already registered my opposition to all free-love doctrines in an earlier book, and I think I there gave sufficient reasons, though I see stronger reason every day for such opposition. Nevertheless, it may help to clear the air of the fog which has settled over the minds of many people on these questions to try to analyze his and similar philosophies, all derived from the doctrine of m. c. They appeal to some of the best people. A certain portion of their doctrine is wise and salutary. Their avowed purpose to make better and happier the condition of men and women, and to contribute to the progress of the race is, so far as I have been able to learn, their real purpose, and so their motives cannot be questioned.

There is an analogy between Christian Science and similar pseudo-scientific, quasi-religious departures of modern thought from the extreme dogmatic idealism of the old and the uncompromising scientific view of the new, and m. c., s. c., etc. These latter occupy also a middle ground between the sex tabu of ancient idealism and the bald, physiological teachings of modern science. Older theologies considered the soul only and ignored the body. Older medicine considered the body only and ignored the soul. Psyche and soma, soul and body, go together, are one entity, cannot be considered apart, hence Christian Science as a protest against the partially wrong conceptions of both religion and medicine. Likewise, our old ideas of sex were too idealistic to allow that anything good could come out of the physical side of sex; and when, as evils multiplied from the neglect of the physical, groping intelligences, as often as not entirely unscientific, strove, by adopting m. c., s. c., etc., to make some slight concessions to the physical, the while retaining all of the old idealistic conception; and these methods continue as a pro-

test also against the frank physiological views, devoid of all idealism, of some very modern scientists. In short, I recognize in Christian Science and its cogeners, and in m. c. and its derivatives the first feeble attempts of pragmatism in its revolt from any sort of extremism. While these cults are steps in advance, while they call attention to existing evils, while their often visionary doctrines instigate attempts at rational solution, and while I myself have been ready in neurological work to utilize whatever of value I found in Christian Science, and while I am now ready, in endeavoring to outline a rational sexology, to accept for what they are worth the ideas of the sex propagandists alluded to, and give credit for many valuable lessons that they have taught, I should dislike exceedingly to be considered a firm adherent of any of their doctrines in their entirety.

The primary reason for male continence and any or all of the variations above mentioned has been admitted by all advocates of these methods as control of conception. Originally, when the world was young, population sparse, wars constant, protection necessary, numerous descendants, especially male ones, were in great demand.

Did the story in the Bible of the crime of Onan spring from this need to populate the earth, to make good the inevitable, pre-civilized waste from war, pestilence and famine? Very likely, and it has well served through the intervening centuries as the foundation of the church's warning against prevention of conception under any circumstances.

But the time came when less children died in infancy or childhood, less adults also died from violent or avoidable agencies; children were given more and better care as responsibilities of parents to children became more and more apparent, and more time was taken per child. However, while the dangers of living decreased for the parents, no less children—perhaps more children—were born, certainly more were reared. Inevitably the time came when the duties of parents, particularly those of the mothers, made constant child bearing and rearing impossible if they themselves were to live and have any individual life of their own. Then the

ancient way of destroying at birth such children as were not wanted was no longer considered justifiable. Consequently some method of controlling or regulating conception must be sought; but the church, with the crime of Onan as a warning, made impossible the only physical method of prevention of conception known in early times. Of necessity, voluntary control, or continence, came to be recognized by church and laity as the only legitimate way to keep offspring within reasonable limits, provided there was any way ever justifiable in limiting offspring at all. Of course this time had to come sooner or later, for, with the increased fecundity of a protected life, with the increased burdens which an enlightened mother-love and the social duties of civilization demanded, came decreased ability to endure the strain of frequent child-birth, one of the prices that civilized woman, sheltered, softened, guarded, pays for her advancement.

Woman, like man, has lost some valuable things, though she has gained much in her transition from primitive savagery to present civilization. Along with the capacity for painless child-birth, she undoubtedly lost at some time during her progress upward much of her ability to respond readily to the sexual caresses of the male. It is unthinkable that she did not originally instinctively respond to her mate if not allure him in seasons of sexual desire, just as all feminine animal forbears have done and contemporaries still do, and as all normal women must do if they remain normal.

As the civilizing process went on, and the psychic side was pre-eminently developed, the church's mandate to sexual abstinence was heard; and woman, to a large extent, because she thought she ought to, became physically frigid; and man, who was striving with some success toward a monogamic way of living, was set back some centuries.

No informed person will now dispute that modern woman has, somewhere about her, and perfectly legitimately, the same sex desires and necessities as has modern man. Neither will such an one dispute the absolute necessity of modern woman's having sex expressions reciprocal to those of her modern mate. She is beginning to grope for and get back this lost-a-while element in her nature; but at the time when

those who were advanced thinkers for their times introduced male continence and its similars, with the object of bringing a woman's child-bearing within reason, it was becoming evident that coldness in woman meant for neurosis and temper in herself and for surliness and unchastity in her mate. Though unpremeditated by the authors, the long-drawn-out preliminaries and excitations of these methods were a virtual return to nature, as far as the woman was concerned, gratifying her natural demands for courtship; and in spite of the deeply imbedded notions that all sex life was evil, she, unsuspectingly revolting from the too drastic suppression of a too transcendental idealism, began to instinctively respond and to blossom into the truest and most perfect womanhood of the present.

Her mate saw the change in her and knew the delight of being the delight of his loved one. Is it any wonder that the unscientific author whom I have quoted so fully at the beginning of the chapter, and all others who have experimented with similar methods, and all the women experimented upon, should rhapsodize over modifications of the sexual relation which were such an advance on the methods immediately preceding, which had been nothing more than a passionate woman frozen over with the superficial ice of church's mandate and convention serving as the unresponsive receptacle of man's love and passion, which had now become, because of woman's frigidity, but which denied the possibility of mutuality, little more than lust and selfish gratification on his part?

In further discussing the reasons for and against male continence and similar doctrines and their limitations, dangers and advantages, I can hardly do better than quote portions of my recent correspondence with a woman physician of high attainments and scientific method. This physician has a most intimate knowledge of the inside workings of the Oneida Community; and it is largely through her that I have become much better informed concerning their former beliefs and practices.

As a result of my studies and some little knowledge of physiology I was led to make the following somewhat

guarded statement in "Rational Sex Ethics," page 216: "Long preliminaries, prolongation or repetition are all, within wide limits, innocuous for the ordinary man and should, one and all, be evoked to attain this end. Intercourse without emission, when it is found that the wife cannot become sufficiently enthused, is, at times, the means of some relief to the man and a happy day for both, though this procedure, carried to such an extent as in the Oneida Community or as recommended in 'Zugassent's Discovery' or 'Karezza,' must be ultimately pernicious to any virile man or woman if it be long carried out in good faith."

PART II

Dear Dr. Robie:

I have just been reading your introduction to Dr. H. W. Long's book, "Sane Sex Life and Sane Sex Living," and note that you mention the possibility of our learning something of the art of love from the Hindoos.

This taken in conjunction with the reference to coitus reservatus in the ninth chapter of Long's book and in Vol. VI of Havelock Ellis' "Studies in the Psychology of Sex," page 554, make me wish to inquire if in your studies you have found any reference to coitus reservatus in medical literature previous to 1844, when John Humphrey Noyes made the discovery of what he calls "Male Continence."

Ellis says: "Noyes believed that 'male continence' had never previously been a definitely recognized practice based on theory, though there might have been occasional approximation to it. This is probably true if the coitus is *reservatus* in the full sense, with complete absence of emission."

I am aware that it has been rediscovered several times since that date (1844), at least twice by physicians.

Do you know where a fuller description of this method and its physiology can be found in medical literature? I have one of the original pamphlets in which J. H. Noyes described his method, but he was not a physician. In case this pamphlet should be revised by a physician, could it be sent through the mails to physicians?

Dr. Alice B. Stockham's book "Karezza" has a quotation from this pamphlet from pp. 120 to 127, and the entire book deals with the subject. Aside from Ellis and Long I find few medical authorities who treat of the subject at all.

I shall greatly appreciate any information which you may give me on this subject.

Sincerely,

_____, M. D.

Jan. 13, '20.

My Dear Dr.:

I hope you will pardon me for neglecting your letter so long. The truth is, I am fairly swamped with work and correspondence and am at the same time trying to finish another book. Book and correspondence have both had to be set aside lately.

I have read Ellis, also "Karezza," "Zugassent's Discovery" and "Strike of a Sex." I read at one time considerable Oriental literature, like the "Koran," the "Dabistan" and some of "Kama Sutra," to which Howard refers in the little reprint which I enclose, and which please return. I have no remembrance of the mention of coitus reservatus (in the sense referred to by you) prior to 1844.

I also have been interested to find more about this in the literature, and especially the results of the practices by the Oneida Community and other sects, and have wondered how extensively this has ever been followed as a bona fide practice. I have known of a number of couples who have tried this out faithfully, and invariably there has followed weakened potency or impotency in the man; and it is well known that women who persist in intercourse without orgasm, even in cases where there is apparent frigidity and no desire, ultimately become hysterical or otherwise neurotic, and many of them suffer intolerably from sexual desire. This practice as an occasional expedient, when the man is of lowered potency, is all right, and it allows him to satisfy his wife without harm to himself; and when a wife finds that she can have no orgasm at a particular time it often works well for the husband also to refrain; but when this practice is

habitual, desire becomes omnipresent after a time, and if not relieved suitably, at least occasionally, this practice becomes the most aggravating of any kind of absolute continence. Absolute continence continued for a long time by a robust man tends to impotence, especially in those men who do not have emissions with moderate frequency. In the woman it tends to hysteria or sexual hyper-aesthesia. I have just such a couple now under observation and treatment.

I have referred to this matter briefly in my published books, and mention it in the one I am now writing; but I state opinions merely, since I have not extended information concerning this.

We tried this ourselves at one time faithfully, and I became satisfied that the control which they claim is realized after a time is the control of exhaustion; and the man finally becoming impotent still fancies that he exerts control when there is nothing to control. Summing up, I should say, harmless, pleasant, valuable occasionally, but utterly demoralizing and destructive to health and finer feelings if persisted in.

I suppose it would be risky to send such pamphlets through the mails, though practically anything concerning birth-control by refraining from intercourse or by incomplete intercourse has been winked at, while Mrs. Sanger and others who advocate sane and healthful methods are prosecuted.

You might be interested in what I am just writing on the art of love for the laity. If so I will send you a copy which you may keep for a few days. In turn I should appreciate any information on this topic.

Respectfully,

Dear Dr. Robie:

I was much pleased to receive your letter with enclosures yesterday. The Howard pamphlet was the first I have seen mentioning the Hindo teachings, and I read it with much interest.

After writing you I found your reference to coitus reservatus in your "Further Investigations," and noted that you

did not especially favor the practice. Perhaps the method used may have been at fault, as your observations seem nearly the reverse of mine and of the experience of the Oneida Community, as you will see by the pamphlet "Male Continence" by J. H. Noyes, which I sent you yesterday (p. 21). The "intentional impregnations" referred to have to do with their experiment in Scientific Propagation or Stirpiculture. During the early years of the Community the birth-rate averaged but two per year until, in 1869, they entered into the Stirpicultural experiment under the direction of their Stirpicultural committee, when the birth-rate increased to between six and seven births per year, so that, in the following ten years, sixty-two children were born—four were still-born. Of the fifty-eight living births, fifty-two are living to-day, the oldest being fifty years old and the youngest forty. That is, 10.4 percent have died in the forty-fifty year period, while 12.4 percent of babies die in New York City before the first birthday is reached, and the rate for the country at large is greater still.

The complex marriage-system, which was a part of the religion of the Community, and which enabled them to exercise a certain selection of parents, was abandoned in deference to public opinion in 1879; and the monogamic system of marriage has been faithfully adhered to since.

In 1880 the Communistic form of society was abandoned, and a joint stock company formed under the name, Oneida Community Limited, which is still carrying on businesses, in which many of these Stirpicultural children are now leaders and managers. Many of the Stirpicultural children married outside the group, and some have drifted away. But of the eighteen (9 couples) who married within the group, there has been an average of slightly over three children per marriage; that is, twenty-eight children between the ages of two and twenty-two years, and so far there has been neither a still-birth nor a death—100% living.

I have been unable to find any book which gives the physiology of reservatus in its different stages, as it should be done. Nor can I find a scientific account of what becomes of the

undischarged semen, nor an outline of what precautions are necessary to make the method safe and healthful.

There is a Dr. ——— who claims to have independently discovered a system of reservatus about twenty-one years ago. He calls his system "sex communion," and says that his lectures "are for the double purpose of teaching sex communion and of showing that man does not need an orgasm at any time excepting for procreation." He seems sincere in his belief, but I do not believe that most men, during the period of greatest vitality, would agree with him. In teaching this method as an art, I believe its limitations as well as its benefits should be pointed out.

To me, the question resolves itself into one of normal sex rhythm or cycle which may be divided into four stages:—

a. Stage of physiological impotence following emission, intentional or during sleep, varies in length from half an hour to several days.

b. Stage in which there is some potentiality toward the other sex, but which may be satisfied by simply caressing or some modification of "Diana."

c. Stage of full potentiality toward other sex. In ordinary married life, this potentiality is soon lost because of coitus interruptus or completus. Where reservatus is practiced, however, this potentiality may be retained for some time, during which there may be several controlled meetings which should prove very satisfying if care is taken to remain together quietly for a few minutes before separating, to enable the normal circulation to be restored. There should be no exhaustion whatever and no reaction or depression following, but instead, a realization of power and victory, a sense of well-being and renewal of life and vigor. This stage lasts from a day or two to a week or more. Toward the end of this part of the cycle, the desire for emission may become more and more insistent and, if denied, may lead to more or less congestion of the parts, which, if persisted in, might in turn prove harmful. Normally, I believe that the best results are experienced by not inhibiting the desire for emission too long, but the approach of:

d. Stage in which emission is realized, should be considered as perfectly normal, and provided for in the most scientific manner which is mutually agreeable and harmless to both.

By inquiring of some of the old members of the Oneida Community, I find that there was no ascetic standard of denial, but an occasional failure was condoned. The men were instructed to watch for danger signals, and if unable to control, to withdraw, ending the interview. They were also cautioned to avoid accidents by keeping well away from the danger point. Those who were weak in this way, and liable to frequent failure in control, were not favored as partners by the younger women and were obliged to associate mostly with the older women who had passed the turn of life; as were also inexperienced young men and new members.

I should say that the woman's cycle, where reservatus was the chief method of sex expression, would be similar to the man's with the added factor of her period, before, after or during which, her responsiveness is usually increased. Many find it easier to consummate at this time than at any time between periods. Her crisis, causing less reaction, and her loss being of a less vital nature than the man's may safely be indulged more frequently than his, where this is desired, or where congestion is not relieved without. The consequence of undesired pregnancy would not have to be considered. Another factor, acting on both, would be the amount of sex-force that was being sublimated in other directions and not requiring expression as sex.

I should greatly appreciate seeing what you are writing on the art of love, as you suggest, and would be glad to be of assistance in looking up references, etc., if you wish it.

Sincerely,

_____ M. D.
Mar. 2, '20.

Dear Dr.

I am more ashamed than ever to have neglected your letter, which explained so thoroughly some problems which I had wished to solve. I must plead a lot of medical work,

neglected correspondence, and the finishing up of the book I mention, "Sex and Life."

The facts you have given me about the O. C. are very apropos at this time, since I have consented to write another book, perhaps to be called "The Art of Love." Anyway, I intend to cover much more fully the ground that X. has gone over; and, though I know it will be extremely difficult, I am going to try to improve on his manner of presentation and endeavor to speak of these perfectly natural, necessary, blissful, healthful matters in such a way that, were I saying these things directly to the most ultra-refined and super-sensitive woman, I could look her squarely in the eye and not have her avert her gaze, blush, or be in the least disconcerted or offended, nor feel at all disconcerted myself. It is quite a proposition. Do you suppose I can do it?

As to the male continence: you say that my observations are the reverse of yours and contrary to the experience of the O. C.; but I cannot see where there is necessarily much disagreement if everything is carefully considered.

Note what I say from inference in "R. S. E.," pp. 215-16 and in "R. S. E., F. I.," p. 312, then what you say in your letter, that there was in the O. C. no "ascetic standard of denial," and that occasional accidents were condoned. Of course some accidents, known to one or both the contracting parties, were not reported. You can readily perceive what a premium was placed on male continence for the time being by the fact that the young and attractive women smiled only on the men who were continent in their presence. If afterward the over-loading of the testes and visculae seminales caused unbearable pain in tests and hypo-gastric and inguinal regions and the man relieved this by masturbation he would surely not be likely to communicate this fact to the woman nor to the authorities; but the experiment would go merrily on, since he would be saved by his act from any serious consequences.

Your own belief, mentioned in your letter, is identical with my belief and my experience and the various experiences which have been quoted to me. There are two things which make them seem different. The first is a wide dif-

ference quantitatively in virility. There is nothing to show that the men in the O. C. were remarkably virile. Rather let us say they were only moderately so, or they would hardly have submitted to the restrictions of the community. Your observation were based on these. I have happened to know of some unusually virile specimens who have experimented with this practice. Hence one apparent difference in our findings, which is only a quantitative difference, is no real difference. Concerning the second difference: you speak, and, most all of the sex students and advisers of the past have spoken, as if there must be such sex repression, on the part of the male especially, to preserve health and strength. The fear of sex expression constantly in one's mind works ultimately as a sublimation activity (at first the fear acts as stimulation, later as sublimation), inducing a sort of psychic emasculation, which really prevents, to some extent, secretion of semen in the male and instinctive erotic desire in the female. I have seen many cases of both sexes who, fearing injury from expression, have repressed sex and, though there resulted decreasing efficiency, after a time there was comparatively little physical discomfort. After this fear was banished from the minds of those who had lived under it to the age of thirty-five or forty-five, their sex experiences became three or four or five times as frequent as under the former state of repression. After a few months or a few years of this more liberal regime, it was impossible for them to get back to the former standard of continence or the inefficiency which has been concomitant with it.

Now, my experiments in reservatus, and those of others I know about, came after the knowledge that a fair amount of sex repression was not only compatible with health, vigor and endurance, but a *sine qua non* to the highest perfection of these. Doubtless there was greater secretion in the males and more frequent erotic prompting in the female than if all had had a feeling that ethics or religion or health required the maximum of repression. Then too, all were quite agreed that procreation should occur only when both parents desired children. The prospective mother was to make the

final decision; and until she was ready quite safe methods of prevention were followed.

After all this I think you will agree that, considering all things, we agree very well. You say that the best results were obtained when desire for emission was not inhibited too long, especially during a man's most virile years. Now, I say the same identical thing; but with proper management a man's most virile years possibly begin at eighteen or twenty and continue till sixty or seventy. How long should this desire for emission be inhibited? We should not agree exactly as to that because we have observed different people from slightly different viewpoints. I am confident that among self-respecting people of both sexes repression has done infinitely more harm than excess. There is a certain point up to which repression enhances a man's virility or a woman's nubility. If carried beyond that point it gradually weakens and finally eliminates this factor from life. Lots of people consider their state after this elimination, or partial elimination, one of conscious or moral control. They think they have transcended sex when it has become weakened or destroyed. Their final state is not one of moral agency exerting repression, but of involuntary impotence. You and I know that the impotent or approximately impotent man or woman, at any age and for any cause, is a prey to neurosis if not alienation, is more subject to all physical ills, is less happy, is less liable to live long, is less reliable in every way, is less creative, if at all so, and is infinitely less forceful than one who is potent.

I think you have worked from the view-point that sex expression kept at an irreducible minimum gives best results. I have worked with an early belief, and I think I can say with later knowledge, that natural expression according to all personal equations of husbands and wives, mutual reciprocal satisfaction, sometimes daily, usually bi- or tri-weekly, occasionally weekly or bi-monthly, add to the present and permanent virility of the parties and consequently to the health, length of life, usefulness, creative power, etc. I know a lot of interesting cases of change of belief and practice in this matter, some under observation a few months, some twenty

to thirty years. I wish I could tell you of them, but I'd have to write a book to do it.

My own experience is not essentially different from many others. Briefly, my wife had the ultra-idealistic ideas of most New England girls. Her early experiences tended to psychologic misdirection and physical revulsion in sex matters. I believed that the man should respond only to the woman's desire. For years there was no desire apparent and it took time, in the absence of all instruction, to find how to elicit this. Often when we both thought there might be we tried and, finding there was none, I refrained from orgasm. After two or three of these experiences at intervals of a day or a week my sufferings would be intolerable, and I would be forced to accept her always ready offer of accommodation, whether she could consummate or not. These were miserable years of work, worry and anxiety for both of us. If they had continued we should both have gone to the "bow-wows," or I should have starved sex and she would have still had neurosis instead of sex normality. If the latter condition had supervened, it is inconceivable that, as I became less virile, and she more neurotic, we should have become more capable mentally and physically.

Instead, we learned gradually to affiliate; and where at twenty-three to twenty-six she had perhaps three or four orgasms a year, now, at fifty-three, a record for Jan., 1920, shows sixteen a month; and where I had, with great irregularity, several perhaps in a day, and then perhaps no more for a week or a month, now, at fifty-three, the same month, January, shows twenty at very regular intervals.

It is easily demonstrable that at the present time either one of us is capable of twice or thrice the sustained mental or physical effort that we were at twenty-three to twenty-six; but in my case, up to the age of nine years, I did not go to school, and numerous physicians said there was no hope of raising me; and at the time of her marriage one physician said my wife would be insane, and a neurologist said she would become an epileptic. In this month of January I have written some two hundred pages of MS. for the book I mentioned, and she has typewritten it all at my dictation. I

have attended to a rather exacting general practice, walking sometimes two miles through deep snow to make a call. Some of the time I had eight women for gynecological treatment with tampons and, by the way, at least four of these women who suffered from leucorrhoea, prolapse, dragging pains, uterine congestion, vesical derangement, etc., were in this condition solely or principally because their husbands were afraid that sex expression was injurious, or because they did not understand their wives and wait for them in intercourse. All of these women have told me within a fortnight that they are better than they have been for many years. They are certainly infinitely happier than they have ever been; and they say that their husbands are in the best health and the best-natured they have ever been, though having intercourse more frequently than ever before. One thin, weakened up, prematurely old man of forty has increased his sex experiences with his wife from once in two or three months to two or three times a week and gained eight pounds in the six weeks in which he was making the change. Well, this is a digression. During the month I read a number of books and wrote fifteen or twenty such long letters as this, and many short ones. Two of these took from one to three hours a day of talk from me to keep them progressing. All this while, besides type-writing and correcting MS, Mrs. R. did the house-work for the family and we had numerous visitors besides the regular seven in family.

Of course this, being a single instance, might not count for much, but I could cite indefinitely similar ones, people who were almost worthless under a regime of sex starvation who were fairly capable under a more liberal order. Of course the mutuality is a tremendous factor; but I have records of many single women whose unsatisfied sex promptings made them neurotic and useless until intelligent explanation and reflection and moderate auto-erotic relief made them healthy, happy, and useful.

Your a, b, c, stages are absolutely correct, but they are staged for an individual of either sex who is of very low sex potentiality, or of one very much afraid of the moral and

physical consequences of natural sex expression. I believe in the repression all right; I have exercised and advised it; but one must "temper the wind to the shorn lamb." Too much repression is more destructive than excess.

I hope you will continue your researches. There is a great field here, the working out of the proper relations of married people. You have run on to more literature than I on this subject of *reservatus*; but it emanates mostly in some ways from the Noyes pamphlet on male continence, which I have read and thank you for greatly. As to what becomes of the semen, etc., I think you will find no adequate description. I am going to venture an opinion on this in my next book, and when done I will send it to you. I will be on the lookout for any references to this subject and will inform you if I find any.

Sincerely,

March 18, 1920.

Dear Dr. Robie,

Your recent letter and MS. were received and read with much interest. Thank you for your careful analysis of the situation as given in the letter, and for the opportunity to examine the MS., which I much appreciated. There are, of course, many points at which I do not see quite eye to eye with you. These differences may be partly due, however, to the great difficulties in giving absolutely accurate expression to our thoughts on paper. For instance, I gather the impression from your writings that you do not consider the possibility of obtaining absolute satisfaction and detumescence by means of *reservatus*, which has actually been proven to be the case in many instances where a proper technique was used, but refer to it as a "means of some relief to the man." If separation takes place while the local organs are still in a congested state, I will admit that very little satisfaction is experienced, that it is of short duration, and that the testes and ovaries may both be left in a painfully congested state. This is merely refraining from orgasm and is not a true *reservatus*.

The success of this method depends largely upon adapta-

tion to individual needs. There is nothing that I know of, now in print which analyzes every phase in sufficient detail, so that not only the woman, but both partners may receive equal benefit and satisfaction. The more nearly sex expression can be kept on the higher, or affectional plane, the more complete will be the sublimation of sex into love, and the less impelling will be the need for complete consummation.

J. H. Noyes certainly made a great forward step when he pointed out that the act fulfills two distinct functions, the social and the propagative, and demonstrated how these functions may be separated practically. He states that "a man should content himself with the social act, except when he intends procreation." While this high ideal may be possible of attainment in a few exceptional cases or under exceptional circumstances for the longer or shorter period without harm being done, I believe that, if this extreme is carried into practice for very long periods, most individuals would suffer harmful results in varying degree. For this reason I have tried to bring out some of these points by carrying the analysis a step further than anyone else has done.

Hirsh in his "Text Book on Obstetrics," gives an analysis of coitus completus which includes a period of quiescence after orgasm, before separation, to assure a more thorough emptying of the seminal vesicles, and increase the likelihood of impregnation, where this is desired. It also aids in reducing congestion so that a more complete feeling of satisfaction supervenes than when a hasty separation is necessary. I consider this stage of quiescences even more important in the case of reservatus, as it enables the normal circulation to be restored and a sense of satisfaction to supervene, nearly, if not quite as great as when orgasm has occurred.

We have then, for ordinary intercourse, the following stages:

1. Preparation,
2. Union,
3. Reciprocal motions, carried to the point where the reflex centers are stimulated and volitional control is lost,
4. Orgasm, mutual where possible. (Detumescence by orgasm).

5. Period of quiescence before separation.

For reservatus, Long mentions only the first two, and J. H. Noyes mentions only the second two in his pamphlet. I think this is best described in four stages:

1. Preparation,

2. Union,

3. Reciprocal motions which are kept at all times under control of the will. In the simplest form, this third stage may be omitted, especially for anyone unaccustomed to the method.

4. Period of quiescence. (Detumescence by quiescence).

Where this technique is used, there is no effort of the will to end the interview, but the erection is so completely reduced that the organs may even fall apart of their own accord and surely no harmful results could follow. This is ideal reservatus. The sex impulse is transmuted into love, and the magnetism is diffused throughout the body, giving new life and vigor and a sense of satisfied well-being.

As one advocate of many years' standing puts it:

"I seem to sublimate my partner into a paradise of tender peace and romantic reverie and thrill her to a sort of soul intoxication of magnetic bliss. This unspeakably satisfies. The orgasm would seem to be quite the antipodes of this, and would be a crude shock by contrast. Why wish for 'hot dogs' when the apples of Hesperides are at your lips? Therefore you see all my aim is to establish this wonderful magnetic rapport and this romantic, poetic ecstasy. The purely sexual is almost forgotten, and is only generator of the needed magnetism. It is only a sauce to the real meat, or shall I compare it to the cook in the kitchen, forgotten at the banquet board? The luxurious, delicious daintiness of the bliss is almost beyond recognition even at the moment. Words fail. We are literally angels in heaven in our innocence and conscious purity and untellable mutual love—our spiritual exaltation of sex into soil. Who would care for an orgasm in such an emotional state of divine realization? It would seem coarse—would bring the soul down with clipped wings to earth—besides it would bring all to an abrupt end—do not even think of it or mention it. That is

the mood. So, you see I could not very well analyze the embrace in the methodical way you and Dr. ——— do, though that is all right." This vivid description was sent in to Dr. Y. in answer to a questionnaire.

I do not think that reservatus should be represented as fulfilling *every* need, nor that it should be the only means of sex expression as represented in "Karezza," "Male Continence," and Y.'s lectures, and I have been surprised that not one of these advocates of the method should indicate the possible dangers and harmful consequences, and give precautions necessary to be observed to avoid these.

You think the cases which I have observed may have been exceptional in that the men of the O. C. were only "moderately" virile. As there is no means of proving this, I will not refute your statement, but my opinion is that all types were represented in fair proportion, but that the evil effects such as the development of increasing impotence among the men and neuroses among the women were not observed. Records were made by competent physicians on these very points, at the time, which may prove the contrary.²

May it not be that your observations have also been limited in another way? Those practicing reservatus with mutual satisfaction and success would not be in need of council, and so would not come under observation.

I asked an old member of the O. C. if the men were given to masturbation as a means of relief of congestion after reservatus and he said that he never heard of such a case. The Puritanical standards would be against it. There were, however, "hidettes" and sitz bath-tubs within easy access which were doubtless of value in reducing any remaining congestion.

We must remember that the newer attitude regarding auto-erotism had not been developed forty and more years

² "Report on Nervous Diseases in the Oneida Community," by Theodore R. Noyes, M.D., in the *New York Medical Gazette*, Oct. 22, 1870. Also reprinted in the *Oneida Circular*, Nov. 7, 1870.

"A Gynecological Study of the Oneida Community," by Ely Van de Warker, of Syracuse, N. Y., in the *American Journal of Obstetrics*, August, 1884. (The examinations of the 42 women on which this study was based, were made in November, 1877.)

ago, nor had the newer methods of birth control been advanced. For this reason I advocate a re-consideration of the whole subject, with a view of giving reservatus its own proper place as a means of sex expression.

There is a place even for "Diana." It may satisfy a few, and where this is the case, I have no objections to offer. A wider field of application, I should consider as one of the steps in preparation for intercourse or as a substitute when the latter was not possible or desired.

In the same way, reservatus may completely satisfy some, and I have no quarrel with them. But its widest field of usefulness would be in the "c" stage of the normal sexual cycle described in my last letter. You ask how long the desire for emission should be inhibited. With a little experimentation, I believe each couple will be able to determine this for themselves. Of course, this would vary according to circumstances, and according to the amount of normal sexual or magnetic reserve of the individual. If this reserve is too frequently drawn upon, there will be a sensation of reaction or depression following, and the cycle should be lengthened until a cycle is established wherein this reaction is not present. Once or more times in 24 hours would not be too frequent for the most virile. Once in three or four days is not at all unusual, and meantime there may be several reservatus meetings, and the amount of sex expression would be actually increased over what would be possible otherwise. You are mistaken in thinking that I consider an "irreducible minimum of sex expression" to give best results. You seem to consider reservatus as repression, while I think of it as expression of the highest order. I also consider it to be in the line of evolution. As all progress in civilization has been by means of the volitional part of the brain gradually taking over more and more of the processes that were formerly reflex or instinctive, so the sexual nature is the last to be taken over. Evolution demands that this shall be done. Fame awaits at the door of him to whom is given the task of so educating humanity that it may come to see it in this light.

I had hoped that you were the man to do this. Your style is admirable for this purpose—so clear and direct—yet scientific and confidence-inspiring. In your other books you say that your experience with reservatus is not large and that you express opinions merely. So it is hard for me to understand why you make such a strong assertion that the teachings of the Oneida Community are wrong, in the recent MS. You probably refer to cases where reservatus is used to the exclusion of all other methods.³ Dr. X. states that he has never known such a case, and I certainly never have, and the need for it has passed, with the development of the modern methods of contraception. If the subject of reservatus could be developed on a thoroughly scientific basis, giving its limitations and pointing out its possible dangers, as well as presenting the positive side with sufficient analysis and detail to enable those interested to fully comprehend the method, I believe it would be the means of helping husbands to a better understanding of their sex needs and would enable them to adapt their mode of expression to their needs.

Yes, most of the present literature on the subject emanates either directly or indirectly from the M. C. pamphlet, as you say, with varying comprehensions and misconstruction of the same. There are three doctors and three lay people who have discovered it independently since, and their opinions should be of value. Dr. Y. has been teaching the method for 20 years or more, but claims to have heard nothing of the O. C. until a year or more ago.

Sincerely,

_____ M. D.

P. S. I should say that your ideal of expressing yourself in such a way as not to give offence to the most sensitive natures, has been realized to a remarkable degree. Havelock Ellis is also an adept at this, but your style is more living and human than his.

Sincerely,

_____ M. D.

³ That was exactly what I did do.

Mar. 28, '20.

Dear Dr.

As you say, it is difficult to convey on paper fine shades of meaning. From your last letter I gather that you and I agree almost absolutely on all major points.

My criticism of O. C., "Karezza," &c. was based on the statements of all advocates (except you) that orgasm in the male was never necessary except for procreation. My investigations all show, and you apparently agree with me, that that is not physiological; and no cases have been brought forward to show that this method has been rigorously followed without occasional lapses. This would be necessary, to show that the method was innocuous.⁴ Furthermore, I can give hundreds of bona fide cases where intercourse with orgasm has been followed 20, 30, even 50 years without diminution (other than physiological) of potency; and I also can cite very many cases where repression or imperfect forms of expression have been injurious.

My whole argument is for psychic control of sex within limits, or as much as is good in each individual case, and complete physiological expression when necessary.

I was surprised to have you say that complete physiological expression might be proper one or more times in a day in some cases, and once in three or four days in many, and that the m. c. or s. c. or "Karezza" had its function as purifier, beautifier, conservator, of the sex relation between these periods. I should agree to that absolutely.

For more than a quarter of a century I have preached prolongation of the sex act: 1st, to accomplish the complete pleasure and physiological relief of the woman; 2nd, to insure the pleasure and physiological relief of the man (for his can never be complete unless his partner's is); 3rd, to afford an opportunity for the love play on the physical side, which leads up to and becomes transmuted into the

⁴ Do we find the beacon lights of history as a rule avowed ascetics? or are such lights normal men, leading a normal life? and are any instances of avowed ascetics known to be really and truly such any more than that the O. C. experiment was not all that it claimed to be?

highest psychic interchange between two loving married souls that mankind knows anything about.

Were my vocabulary and imagination adequate, I would no less poetically apotheosize s. c. than the man you quoted has done (but always within reasonable limits). I wish there was opportunity to talk these matters over, for I am very anxious to get at whatever there is of real value in this method.

There is no better place for discussion of this than in the book I am going to write, on the art of love. I realize that in my studies, however long and interesting they may have been, much that is important has escape me; much must escape everyone; and we need observations by different minds and from different angles.

A woman's intuitions are admittedly keener than a man's; and your methods are scientific, surely, for you instantly diagnosed the case of Y. I am also delighted to have you say that improvements in sex relations must come by reforming monogamous unions from the inside rather than by abolishing conventions and adopting the alluring but unthinkable experiment of free love. I admire your personality more and respect your judgment with less qualification because you were inoculated, so to speak, physically by free love views from their initial source in this country and did not "take."

Women, do you know? while more moral and conventional than men, are far more prone, after seeing and sympathizing with the evils that have resulted from existing systems, to accept, tentatively at least, the wild-cat schemes of regeneration which are also brought forward by women sufferers under an old regime, in the hope that under the new order woman's wrongs will be righted.

I thank you for your very flattering tribute to my form of expression and for your confidence that I shall be satisfied with nothing less than a broad viewpoint.

I thank you also for your long and lucid letters and for all the valuable information you have given.

Sincerely,

Apr. 3, 1920.

Dear Dr. Robie:

. . . It would seem that the history and experience of reservatus in its application to private families since 1879 should be reviewed in contradistinction to its application to the complex family of the O. C. before that date, in which conditions were exceptional.

You speak of my having been inoculated with "free love" views from the initial source in this country. I cannot feel that the modified, restricted, and controlled freedom in love of the old O. C. had much in common with "free love," as we know it today. I am inclosing an extract on this point from the "Hand Book of the O. C." of 1875, showing that their sympathies were more nearly with marriage than with the licentious free lovers of that day or this.

Extract from Hand Book of the Oneida Community Under Social Principles (§ 40, 41, 42, 43.)

FREE LOVE

"This terrible combination of two very good ideas—freedom and love—was first used by the writers of the Oneida Community about twenty-five years ago (now seventy) and probably originated with them. It was, however, soon taken up by a very different class of speculators, scattered about the country, and has come to be the name of a form of Socialism with which we have but little affinity. Still it is sometimes applied to our Communities; and as we are certainly responsible for starting it into circulation, it seems to be our duty to tell what meaning we attach to it, and in what sense we are willing to accept it as a designation of our social system.

"The obvious and essential difference between marriage and licentious connections may be stated thus: Marriage is a permanent union. Licentiousness deals in temporary flirtation.

"In marriage, communism of property goes with communism of persons. In licentiousness, love is paid for as hired labor.

"Marriage makes a man responsible for the consequences of his acts of love to a woman. In licentiousness, a man imposes on a woman the heavy burdens of maternity, ruining perhaps her reputation and her health, and then goes on his way without responsibility.

"Marriage provides for the maintenance and education of children. Licentiousness ignores children as nuisances, and leaves them to chance.

"Now, in respect to every one of these points of difference between marriage and licentiousness, *we stand with marriage*. Free love with us does *not* mean freedom to love today and leave tomorrow; nor freedom to take a woman's person and keep our property to ourselves; nor freedom to freight a woman with our offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor house. Our Communities are *families*, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds us together is as permanent and sacred, to say the least, as that of marriage, for it is our religion. We receive no new members (except by deception or mistake) who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and the education of the children of the Community. Bastardy, in any disastrous sense of the word, is simply impossible in such a social state. Whoever will take the trouble to follow our track from the beginning will find no forsaken women or children by the way. In this respect we claim to be in advance of marriage and civilization. . . .

"We are not 'Free Lovers' in any sense that makes love less binding or responsible than it is in marriage.

"Having thus disclaimed the freedom of licentiousness, we must now complete our definition of Free Love by also disclaiming some of the liberties of marriage. . . .

"The liberty of marriage, as commonly understood and practiced, is the liberty of a man to sleep habitually with a woman, liberty to please himself alone in his dealings with

her, liberty to expose her to child-bearing without care or consultation.

"The term Free Love as understood by the Oneida Community, does *not* mean any such freedom of sexual proceedings as this. The household arrangements of our families provide separate sleeping apartments for the sexes, and, as far as possible and agreeable, for individuals. The theory of sexual interchange which governs all the general measures of the Community, is just that which in ordinary society governs the proceedings in *courtship*. It is the theory of the equal rights of women and men, and the freedom of both from habitual and legal obligations to personal fellowship. It is the theory that love after marriage and always and forever, should be what it is *before* marriage—a glowing attraction on both sides, and not the odious obligation of one party, and the sensual recklessness of the other.

"Besides all this, Oneida Communists have a special theory in regard to the act of sexual intercourse itself, which places it under unusual restrictions. They hold that two distinct kinds of sexual intercourse ought to be recognized; one simply social, and the other propagative; and that the propagative should only be exercised when impregnation is intended and mutually agreed upon. Sexual intercourse *without the propagative act* (except when propagation is intended) is all that we tolerate in Free Love; and this will sooner or later be known to be a very different affair from that kind of sexual commerce against which all criminal statutes are directed. So far as this matter is concerned, Free Love, in the Oneida sense of the term, is much less free in the gross, sensual way than marriage.

"The thing which we have done, for which we are called 'Free Lovers' is simply this: We have left the simple form of marriage and advanced to the complex stage of it. We have no quarrel with those who deal in exclusive dual marriage and faithfully observe it, but we have concluded that for us there is a better way. The honor and faithfulness that constitute an ideal marriage may exist between two hundred as well as two; while the guarantees for women and children are much greater in the Community than they can be in any

private family. The results of the complex system we may sum up by saying, that men are rendered more courteous, women more winning, children are better born, and both sexes are personally free."

You must have observed how, when one generation has been liberal with regard to any tenet, that the next, after turning away, will go to the opposite extreme. Some such reversion to Puritanical standards took place with regard to the social system of the O. C. after the reorganization; and the standards became even more conventional than in the world at large. The marriages which took place at this time between old members were unusually happy and only one divorce occurred among them.

There is one point in your answer that I cannot let pass without comment. You say, "Are any instances of avowed ascetics known to be really and truly such, any more than that the O. C. experiment was not all that it claimed to be?"

I gather from this that you have somehow received the impression that the O. C. advocate dand claimed to practice m. c. exclusively, and that my former statement that there were occasional mishaps leads you to conclude that they fell short of this ideal, and so the "experiment was not all that it claimed to be."

If a musician should originate a new system of piano playing, would you consider the system a failure, or that it was not all that it claimed to be, if he or his pupils should occasionally strike a false note? If he should write up his system, he would doubtless stress the points necessary for success in technique, etc., saying very little about the possible false notes, as everyone would know that these would be necessary and expected part of the process of learning.

So with m. c., the points necessary for success are stressed, and the pamphlet says very little about possible failure. But anyone wishing further explanation could have had information for the asking; and the O. C. issued a free paper up to Dec. 1897, in which these matters were discussed.

The pamphlet says, p. 22, "We will briefly report progress up to this time." The report did not pretend to cover all

points. I also realize that my attitude on the matter of an occasional failure is doubtless more liberal than that of the O. C.

We must remember the religious afflatus, the daily evening meeting, and that short interviews were favored, in which the men were cautioned to keep well away from the danger point. One of the old members told me, when I questioned him regarding some of the points which you brought up, that it was not at all unusual for him to go for two years without any accident. He never remembered any local congestion following an interview, necessitating the use of cold water, and was emphatic in denying that any men of whom he knew had ever resorted to auto-erotism for relief.

We must admit that the application of these principles to the O. C. family and to ordinary married life would needs be somewhat different in practice.

Sincerely and gratefully,

_____ M. D.

Apr. 15, '20.

Dear Dr:

I am not going to try at present to answer your letter of Mar. 18, nor later letter, but just a point or two. I want to get at whatever there is of value in m. c., s. c., "Diana," Karezza, and similar methods of reservatus. They all apparently boil down to the same thing applied by different people in different ways and in different degrees, i. e., they are all love-play, sex enjoyment, sexual intercourse, between lovers or married people which stops short (somewhere) of the orgasm in man and sometimes also in woman.

Now you are the only one I have ever dealt with who has an intimate knowledge of these matters who is willing to deal with them or capable of dealing with them in a wholly scientific manner. The laymen who have advocated these things do not know all the facts of sex psychology or physiology; and besides they have usually been people of one idea. The medical men and women have never made any very exhaustive studies nor kept any exact records; and all avow that pre-

vention of undesired conception was at first the sole object of this method.

I am going to state a few facts to you according to my present knowledge. Then you can correct any error that appears in them, from your present knowledge. It seems to me that then we shall have the problem where we shall know what we have in common and shall be able to discuss the points where we disagree and bring such evidence as each has to support his or her own view. We shall be able also to bring to a focus the points neither of us are clear about and devise some way to get at the facts.

1. I've said what m. c., s. c., etc., are.
2. Also their chief original object.
3. All the advocates claim to have discovered later other advantages.

(a) One thinks that love-play or intercourse to any extent short of the orgasm keeps adolescents from masturbation or excess in intercourse, prevents venereal disease, enhances the love each for each, and is perfectly pure, no matter how promiscuous, so long as each desires the other and there is no orgasm. The "descensus in Averno" comes with the orgasm.

(b) Another thinks that the frequent sight of each other, nude, and kissing and caressing in this state satisfies all the requirements of love except procreation, and that gradually or rapidly passion abates, and each attains a divine afflatus, a psychic erethism more satisfying than the completed relation. Here not only the orgasm was the dividing line between purity and pollution to be eschewed but the mere union of the organs was deplored.

(c) The O. C. started with the claim of perfection; and since the law is to restrain and coerce imperfect, those who had been reborn into perfection were amenable to no law or convention. Their objects were beyond cavil: stirpiculture, race betterment, altruism, which meant happiness and comfort for all, but which necessitate denial and asceticism for the individual. Here too the necessary joining of Plato's halves were recognized, and the only condition of man

and woman's associating sexually was mutually love or desire and the man's refraining from orgasm. All allow latitude for woman in this particular.

(d) All the different advocates of all the different methods claim that orgasm is injurious to the man. All but you claim that absence of orgasm indefinitely is not injurious to the man, and the more he prevents it the longer he remains virile.

All or nearly all claim that orgasm is sometimes or always beneficial to the woman. All seem to think that love-play, or intercourse, without the orgasm endears the lovers to each other much more than complete intercourse, that woman is a delighted equal in one case, a sex slave in the other; and—wonder of wonders—all but you, I think, claim that hours every day in nude contact, or “delights of the eyes,” or of sexual caressing, or of the organs joined in the sexual embrace when conventionalized by marriage (and some do not even require this) are perfectly pure and above reproach, but that any caress or intercourse, no matter how short its duration or how great its infrequency, that ends in orgasm for the male (unless procreation is the immediate object) is odiously vile; yet all the while the woman is not vile if she has an orgasm at any time.

We both know perfectly well that a lot of these claims are nothing but frantic efforts to escape from painful psychic states resulting from the wrong mental concepts which accumulated from our false teachings in regard to sex; but, for the sake of uniformity, I will take up these several points briefly.

1. Needs no application. Am I correct?

2. With proper laws regarding the circulation of contraceptive knowledge, or even with present accessible knowledge (since no one who does not have present knowledge of other methods would practice m. c. methods if he did know them) there is no longer the slightest excuse for giving this as a reason for m. c.

3. (a) The practices of the Kaffirs and other primitive races, governed largely by tabu and superstition, unvenerealized, and without the sex stimulants of modern civilization, being adopted by your youth on no other grounds than

analogy would be so visionary as to hardly need discussion. Whether masturbation and some promiscuity are worse than general promiscuity would have to be answered in the negative without argument, since we do have venereal disease; but, ethically, how could universal sex communion be more pure or safe than universal condomatic intercourse; and how could either become law or custom without our all reverting to that state, destitute in ideals and civilization, of the primitive or submerged peoples mentioned?

It is a fact that old canonical law made it a sin for a woman to be reproved for, should she get rid of a foetus before the eightieth day after impregnation; but the same sin was punishable by death after the eightieth day.

S. c. advocates say that the act without the orgasm is pure, but with it it is vile. Are not the two illustrations equally sensible?

(b) Why does not the foregoing illustration apply equally well to the "Diana" method? How can finite man differentiate between the purity of "Diana," s. c., "Karezza," and complete normal intercourse?

As a matter of fact, any of these methods that give satisfaction or pleasure, indubitably, when the organs are together, necessitates erection and pleasurable feeling on the part of man at least. What is this but passion, or being as low as the brutes, as they call it? Isn't all their search really for the objectification of love? Isn't it all a question of subjectivity or objectivity—auto-erotic vs. hetero-erotic?

If that is what they are getting at, I fully agree. Love is subjective in the young of both sexes. What pleasure or relief there is is auto-erotic, selfish—to be sure—but when any expression is necessary the only possible one consistent with health and high ideals is auto-erotic; but when mating comes, love should be *hetero-erotic*, unselfish, objective. Love of the mate should not be for one's selfish purposes, but to convey the greatest possible joy in all things to the mate.

What ethical difference does it make what stage is stopped at, provided that each has the other's joy and interest at heart and is willing to sacrifice self as need for that end?

(c) But man is not perfect. You at least recognize that

this assertion of the O. C. was incorrect. Until perfection dawns monogamy is necessary. No free love is justifiable, whether under the guise of religious fanaticism, frank sensualism, or imagined social betterment. You will notice in my chapter on free love in "R. S. E." that I agree with you as to the probabilities that convention would be unnecessary in a state where education was universal and altruism of first consequence.

The idea of absolute communism of goods is no longer held by the O. C. I take it that the idea of communism of wives is no longer held. But the s. c. and "Diana" advocates do hold this view, for no one can assert with a semblance of logic that stopping short of the orgasm renders men and women less promiscuous morally or physically. The only argument must be a material one, and thus, undesired offspring outside present conventions are prevented. That would be a material value or advantage at the sacrifice of the ideal, and such could have no place in schemes which are all advanced with the avowed purpose of perfecting human ideals as well as to prevent hard material conditions.

But, ethically, morally, religiously, rationally, why allow the woman to have orgasm and be good and the man to have it and be bad? Where is the difference? It must be in the long-defended fallacy that the male orgasm, the expulsion of semen, is psychically and physically injurious.

Hippocrates and Galen were at loggerheads on this point, and people have been all down the ages; but there is now no question but that use and abuse apply to the sexual organs of both men and women as they do to most if not all organs and functions. I won't attempt to argue this now; but many observers have definitely established, and I myself can submit an almost unending series of cases to show that moderate, complete sexual relations of men and women under existing conventional conditions give greatest health, longevity, physical and mental ability and happiness. These complete sex relations involve more or less "Karezza," s. c., m. c., or what you wish to call it. I want to find how far this is pleasure and profit and when it becomes an injury.

Woman is called a sex slave because man's love has hitherto

been too largely subjective. He usually, because he knew no better and thought that woman was or ought to be frigid, has thought only of his own pleasure, not of hers. I provide for that, you will admit when you read all my books.

The orgasm in man has been regarded as bad by these people, 1st because they thought it injurious to him; 2nd because with no other method of prevention it would surely result in undesired offspring.

A proper amount of complete intercourse with orgasm is not detrimental but beneficial to both. Other methods of prevention than m. c. and s. c. are infinitely better. Therefore the results thought to be bad are not bad, and the thing itself is not bad.

Sincerely,

May 12, 1920.

Dear Dr. R.:

. . . In studying the theories of the different advocates, one thing has impressed me, and that is that when a man is able to so adjust his sex life and experiences to his own needs in such a way as to secure health, satisfaction and happiness, he wishes to erect this small personal experience into a theory of life applicable to all men, and represents it to be the highest and best that life has to offer.

Many times a considerable ingenuity is used to arrive at a combination which is not only in accordance with his nature and desires, but which is also possible of attainment.

For instance, the entire fabric of Y.'s philosophy, complete and fairly consistent though it is, appears to me to rest on a fallacy which he deceives himself into thinking to be truth. His glossary shows this basic fault. In saying intercourse is only union with orgasm, and that a virgin is a woman who may have experienced sex communion any number of times, but has never received semen, he paves the way to experience s. c. with a variety of partners without incurring the "painful psychic state" which would otherwise be unavoidable. As for his own reaction after orgasm is so intense as to be noticed for three or four days, he naturally advises the avoidance of this and tells his patients that the desire for it will gradually pass away.

It is a long step from his philosophy to your own, but there may be many whose natures are sufficiently like his to be able to follow at least a part of the way, and others in different gradations all the way to your extreme end of the ladder, in which the orgasm seems to me to take an over-prominent place.

Where artificial methods of contraception are used, the morality of orgasm seems to be on an equal basis for both sexes, or would be if these means were infallible. The question of excess would have to be considered for each, individually, and precautions taken to avoid this for either member of the combination.

The tendency of discoverers and promulgators of new theories of sex and life to try to convince all of the correctness of their ideas, regardless of whether or not the theory would be adapted to every case, may be the most effective method of getting a hearing; but experience teaches that the sex needs of individuals differ widely, as well as of the same individual at different times or under different circumstances. So we will not limit ourselves to any one set of facts or any one theory, but will take from all sources that which appeals to us as truth, carefully separating it from the false, and make our contribution with earnestness and sincerity.

The most notable example of this that has come to my notice is the theory of N. W. Chidley, given in his pamphlet, "The Answer," and cited on p. 164 of Vol. V of Ellis's *Studies*. While our first impulse might be to ridicule the idea, on further suggestion it might be found useful in certain selected cases, or as a temporary measure in certain types of psychic impotence.

As to the more specific parts of your letter:—

(1) We will accept your definition of these somewhat novel methods of sex expression:

Diana, Karezza, m. c., s. c. and Magnetation are all methods of reservatus applied by different people in different ways and in different degrees. They are all love play, sex enjoyment, sexual intercourse between lovers or married people which stops short of the orgasm in man, and sometimes also in woman, thus enabling them to enjoy the fullest

expression of the affectional nature by sublimation of the reproductive instinct.

(a) Purity, shall we say, is a quality of mind or spirit, and is not dependent upon whether or not one has experienced Diana, Karezza, m. c., s. c., or full physiological expression?

(b) All of these modes of expression doubtless give satisfaction to the affectional or amative nature much as orgasmal expression does to the reproductive nature, and it may be just as necessary to satisfy one as the other.

NOTE: With the proper understanding and application of contraceptive methods, one must accede, orgasmal expression may become the most intense form of affectional expression, and may also "convey the greatest possible joy to the mate." This also serves to put the orgasm of both partners on an equal basis to be considered on its merits, i. e., on whether or not the surplus quantity of sex force or reserve warrants going to this extreme, and not on the unequal basis of a small loss of vital fluid for one and a possible undesired conception for the other.

(c) You are correct in stating that neither communism of goods nor of wives obtains in the present O. C. L., and has not for more than a generation; so that it is hard for us to realize the tremendous earnestness with which the early members accepted the religious beliefs which were the foundation of their social practices. The belief that the second coming of Christ took place in the year 70 A. D. gave them the assurance that they were living "in the resurrection," and paved the way to the acceptance of the doctrine of "Salvation from sin." They did not claim perfection in externals, but only in intent, and that they were able to have and retain a clear conscience toward God.

"April 21, 1920.

"Dear Doctor Robie:

"You have sifted things and sorted out facts in a very masterful way in your last letter, and nearly every paragraph invites comment, and if I do not see you in New York, I will try to express some of these on paper on my return. I

think you touched the key to the situation in your letter of March 28th, when you said:

“My whole argument is for psychic control of sex within limits, or as much as is good in each individual case, and complete physiological expression when necessary.’ This broad statement could cover a wide variety of experience, and if everyone knew just the proper answers to the questions why, when and how, there would be no problem of sex. It is plain that no one rule will apply to all. Would it not help in the solution to make some broad general classifications of experience that would cover fairly large groups? The barrier may be mental, as in ‘Diana’ and Karezza or physical, in which case, it is either mechanical or chemical, sometimes both. It would seem that because man has orgasmal intercourse in common with the brute and that man alone is capable of attaining the control of Karezza, in so attaining it, he becomes conscious of this supremacy and of taking his rightful place above and beyond the brute. This puts the mental control on a spiritual plane, and thus gives a spiritual uplift and satisfaction which is not common to any of the other methods. This is my view, so I cannot agree that ‘other methods are infinitely better.’ But I do agree that other methods may be necessary occasionally. A combination method would probably be found of widest application. This leads to the conclusion that a combination adapted to each individual case is *vastly* better than either system practiced alone.”

The plan of a Heavenly Association had been worked out by Mr. Noyes years before anything was done in a practical way. In fact, as early as 1837, he stated in a letter, “I am holden up by the strength that is needed to sustain not my weight only, but the weight of all who shall come after me.” In 1838 he proposed marriage on very broad lines to a young woman who became his wife, and who was in full sympathy with his ideas. The steps by which the Putney and Oneida Communities were formed are interesting and instructive. Their different publications give quite a history of these activities.

Dr. Stockham tried to apply some of these principles to ordinary society and got many of the ideas for her "Karezza" from Mr. Noyes's m. c. pamphlet, from which she quotes from page 120 to 127 in her book by that name. She brings out four things of value: 1. She goes far to controvert the prevailing conception that sex life is base and degrading and to put the amative or non-creative manifestation on a high spiritual plane. 2. Demonstrates the possibility of sublimation of creative instinct. 3. Practical separation of the amative function from the procreative. Aids (a) diversion of thought, (b) restriction of motion. 4. Demonstration of supremacy of the spiritual over the physical. She does not advocate orgasm for the wife, but says, p. 23: "Karezza so consummates marriage that through the power of will, and loving thoughts, the crisis is not reached, but a complete control by both husband and wife is maintained throughout the entire relation, a conscious conservation of creative energy." In this she has had some followers.

I do not see how an occasional orgasm can be injurious to a normal healthy man, especially if he is careful not to draw on his physical or nerve reserve. Nature will usually give a hint as to this in the amount of reaction felt. As to the possible injurious effects of absence of orgasm, it would seem that each case should be considered on its own merits. If a young man who has been accustomed to having night losses once or twice a week, marries and practices m. c., and finds that he has satisfactory experience and that his night losses are very much less frequent, as two or three times a year, that his general health is good and that there is no local tenderness or congestion, we should not expect any injurious effects or lessening of virility. But if he is never satisfied, sleeps poorly, has more frequent night losses than before marriage, has local pain and congestion, the virility as well as the general health might be impaired. The good or evil effect on the woman could be investigated on similar lines. Where the woman is left in an unsatisfied condition, she may have a vicarious orgasm in some other part of the

body, as of the palpebral muscles, or a fit of weeping, which serves to relieve local congestion. Women with strong inhibitions, who have never masturbated, do not realize that the clitoris is the key to the situation.

Sincerely,

It has been a matter of curiosity as to what becomes of the undischarged semen after intercourse without emission. It will be noticed that the physician, whose letters I have quoted, asks this very question.

I have read much of the literature on this question, but undoubtedly not all. I have not run across any satisfactory explanation, though it seems incredible that there should not be one somewhere in the literature.

It is well known that during periods of sexual excitement the secretion of semen, or at least, of some of the constituents of it, is increased. If semen enough is secreted for an emission in sleep once or twice a week or for emissions several times weekly in normal intercourse, under ordinary conditions of stimulation, what becomes of that and the added amount secreted under the extra stimulation of very frequent sex relations without emission? There is certainly excitement, or intercourse could not take place. The devotees of the practice maintain that the excitement is prolonged and that the erethism is greater than in normal intercourse. Even during courtship night emissions are frequent, and diurnal orgasms, either voluntary or involuntary, are common in both sexes. Something must become of this semen or it must cease to be produced. But all claim that it is produced in its usual abundance. I am not in agreement with the last, but will pass that point for the time and agree that it is still produced in ordinary cases in fair quantity.

The conservationists, of whom Dr. W. S. Hall is a prominent type, have a theory that much of the semen produced by the continent is reabsorbed, and that this redounds to the credit of the individual. Doubtless it is true that some semen is reabsorbed, in cases especially where exposure to sex excitement is limited and there is a strong will determined on repression; but it is improbable that this is rapidly reab-

sorbed, in cases of virile males under frequent sex excitement.

It is well known that during sex excitement, there is secretion of nearly transparent fluid known as urethrorrhœa ex libidine, which appears at the opening of the meatus urinarius. It is claimed by m. c. advocates that, during successfully controlled intercourse, this mucus is at all times clear, and that it is only when there has been a partial failure of control that any cloudiness can be detected.

In some cases there is the following experience. After a long time of sex excitement, when the orgasm has been nearly reached several times, there comes a time when pain in testes subsides somewhat, and erection subsides, and the desire disappears or is much lessened. In other words, it seems as though the relief that would be expected from a partial orgasm had come, but there is no appearance at the urethral opening of anything more than the mucus mentioned above.

However, if, after long-continued sex excitement and frequent close proximity to the orgasm, one squeezes the penis from the bulb upward, there will be a drop or two of thick, white, viscous fluid which resembles semen; or if one passes a few drops of urine in a glass, the urine will be turbid. All question as to the name and composition of this fluid can be easily disposed of by placing some of it under the ordinary one-sixth objective of the microscope. Spermatozoa in abundance will be found (provided they can be found after any ordinary complete ejaculation). This experiment was twice repeated with like results.

In this condition there is a little leakage of semen (provided above experience is general) from the vesiculæ seminales into the urethra, not enough ordinarily to flow from the meatus unless the orgasm is pressed. Still, perhaps a considerable quantity is lost, which may go back into the bladder in some cases. The urethra will easily hold half a drachm, perhaps more, and the ordinary full discharge of semen is seldom over two drachms. Ordinarily, in healthy men, the vesicles retain the semen until orgasm occurs; but evidently long provocation may cause them to relinquish enough of their store to relieve pressure and excitement to some extent in cases such as I have just described.

It would be too sweeping to say that this is a universal phenomenon; but since the experiment was conducted in good faith, by a man without abnormality it is fair to conclude that the condition is common or usual. Some observation of this kind would be worth while, to determine conditions in individual cases. In making this kind of an experiment a man should be very sure that at no time his approach to the orgasm is near enough for the slightest initial contraction of the orgasm, for this would vitiate the whole experiment. After the slightest contraction, whether the excitement has been of long or short duration, there will surely be called *bona fide*.

One might fear that in the event of this claim of mine being proven, there would always be danger, while practising *m. c.*, that a little semen would escape into the vagina. I do not think that this need be feared. The ordinary lubricating fluid is in and back of the mouth of the urethra. The semen escapes in very small quantities, and perhaps not more than once or twice at these times when there is partial failure of control, but without the contractions of a beginning orgasm. When no contraction of the muscular prostate occurs, nor of the compressor urinæ or bulbo-cavernosus muscles, the pressure of the vagina on the penis tends to crowd any liquid escaping from the seminal ducts into the urethra back toward the bladder rather than forward toward the meatus. It will be remembered that this is reasonable anatomically, since the *caput gallinaginis* probably does not become distended to prevent semen from going backward into the bladder until the muscular contractions of the orgasm occur. Furthermore, the prostatic urethra, into which the semen flows, is much larger in diameter than the membranous urethra which lies in front of it. Consequently, in the absence of muscular action, the contents of the prostatic urethra tend to take the path of least resistance through the larger opening into the bladder rather than through the smaller one toward the meatus. As a matter of experience, impregnation is a rare accident among those who practice *m. c.*; and when it does occur, it probably results

from a supposedly controlled intercourse where, nevertheless, there has been an incipient contraction of some of the ejaculatory muscles.

As to the amount of semen secreted under pressure during periods of continuous excitement, it seems to me that after the epididymis, the vas, the seminal vesicles have become well distended the secretion, for the time being at least, will be reduced or suspended. Realizing that continuous pressure impedes circulation and retards function in other localities, it seems reasonable that over-distention in the spermatogenic area may delay the spermatoblasts in their change to spermatozoa and prevent the secretion of the accompanying fluids. Prolonged engorgement of the prostate may also prevent, for the time being, the secretion of the prostatic fluid, though this may increase after the engorgement subsides.

Summing up: from my study of the methods formerly in vogue in the Oneida Community and those of the various sects deriving their practices from them, I still believe, and with more evidence than formerly, that male continence, carried to an extreme, is very harmful. All their writings which I formerly had access to advocated m. c. for indefinite periods; but a complete knowledge of their literature and traditions reveals that mistakes were often condoned and that mistakes always occurred in all followers of these methods. Some went for months; some went years, according to their own statements; but mistakes occurred just the same. These failures would be sufficient to nullify any claims that life-long male continence was proven to be either without harm or beneficial. Almost invariably the woman has had orgasm at her own discretion, though in some instances there has been partial denial in her case.

No one, as far as I can learn, of the believers in this method at the present time, who has gone into the matter at all scientifically, claims absolute m. c. to be desirable or free from harm. Those who have investigated the matter scientifically and with a view to improving the love-life of married people do claim, and I agree with them, that this method does have a place as a part of the art of love.

I desire to emphasize what I have said in other books,

namely, that this method is especially applicable in marriages where the man is sexually weak or partially impotent. Let me add that it is just as applicable where the man is above the average in sexual strength, but where the wife is still farther above the average than he is, a condition which is very common, notwithstanding the assertions of some who, without any knowledge of real conditions, assert that woman is generally a sex slave.

It is also useful where the man is sexually strong and his wife sexually weak, since such a man and wife can have the physical comfort and psychic companionship of the love act without his feeling that he is continually getting selfish satisfaction at her expense. In turn she can see, by his controlled intercourse that he desires to sacrifice something for her. As a matter of experience, the very presence of the man, the gentle, courting process before and during the controlled act so stimulate her sexual nature and so increase her respect and approbation, that before long she becomes able to participate with him more frequently in mutual orgasm.

Also, there can be no shadow of doubt that there are many occasions when neither husband nor wife needs nor desires an orgasm, but each feels a yearning for the other. Yielding to the impulse to embrace, kiss and caress induces enough excitement in both to make joining the sexual organs possible and pleasant. Proceeding thus far with the sexual act from time to time does much to cement their union and make them permanent lovers.

Mutual orgasm is not always feasible, desirable, or necessary. If too often repeated the charm is gone and the value lessened. Yet there are certainly many times when this intimate love act, though not carried to completion, may produce a physical rejuvenescence and a mental exaltation very similar and nearly equal to that resulting from the mutually completed relation.

The relative frequency of intercourse without orgasm or, for that matter, when one has or both have orgasm, is something to be determined by individuals for themselves. I cannot improve on the hints as to the frequency of m. c.

given in the correspondence which is quoted in this chapter and in the case at the end of it. In some couples m. c. may never be desirable or necessary. In others it will be indispensable to a happy, complete love life.

I have just been given an account of the experiences of a man and his wife who have had a large experience with the practice of m. c. In short, they believed when they were first married that no other form of sex association was proper unless when procreation was desired. The facts in this case are indirect corroboration of what I wrote in 1907 and published in 1916, viz., that this method is valuable when a man of lowered potency is married to a strongly sexed woman. In the case now quoted, the man is not of lowered potency. Rather, he is considerably above the average in sexual strength. Yet his wife is so much more strongly sexed than he that there is the same relative difference as that mentioned in my earlier work.

It is necessary to give a brief abstract of their histories. Both of them had high ideals as young people, were early instructed in sex matters, and, having been told by a relative of the doctrine of m. c., both were favorably impressed by it. The husband, though never having had complete intercourse before they were married, had had, on a few occasions, intercourse without emission with an elderly woman. This intercourse was proffered on her part to the young man as a prophylactic against masturbation or promiscuous relations, and was accepted on his part as a means of relief, though to be subversive of the rights and interests of no one and not incompatible with his or her self-respect. His experience with auto-erotism was very limited, and he was entirely continent for some years before marriage.

The girl was carefully raised and closely safeguarded. Nevertheless, at the age of thirteen she met a boy a year or so older, and there was at once a strong mutual attraction, which so displeased the parents that the young people were separated. In spite of this her intense longing for this boy continued for five years. She had first menstruated at eleven, and on first meeting this boy she became conscious of extreme sexual tension. For a year following, she was hardly

ever free from it. She then began occasionally to have voluptuous dreams of him, which culminated in orgasm, which relieved the tension somewhat. Nothing of a physical nature ever passed between them with the exception of one kiss, and repression was constant. She never resorted to masturbation, never having heard of such a thing. Finally when, after several years it became apparent that marriage with the first young man would never be acceptable to her parents, she became partially successful in her efforts to forget him and become somewhat attached to a young man whom she had long known in a friendly way and who later became her husband.

Though she was very young, she seventeen and he eight years her senior, they planned a deliberate courtship in which it was hoped that they would become attached to each other, she during the process forgetting her former attachment, and he forgetting a similar one for an undesirable young woman. Their attempts were successful, and they were married within a year.

They had no intercourse the first night, he having resolved not to approach her on this occasion. On the following day he had an emission almost immediately at the first sexual contact on rupturing the hymen. Aside from this he practiced m. c. rigorously during the first three months of their married life. During this period they were separated a good part of the time. She suffered as formerly from extreme sex tension, whether they were separated or not; and he had strong sex desire whenever they were together. Whenever it was possible they indulged in controlled intercourse several times daily, in various positions and for varied lengths of time. This seemed to satisfy him fairly well, and relieved her desire somewhat.

After the third month he began to have orgasms occasionally.

They had been married three and a half years before she had an orgasm of any description. She suffered greatly from sex desire during all this time, though their controlled meetings reduced this somewhat for the time being, not enough, however, to prevent her lying awake hours after

these meetings and crying herself to sleep. Finally, after an occasion when they had separated and he had gone to sleep, for the first time in her life her attention was attracted to her clitoris, which was very erect and extremely sensitive. Responding to some instinctive prompting, she rose on her knees in bed and manipulated the clitoris until she had an orgasm. Though she had had many orgasms in sleep at the conclusion of voluptuous dreams, this was the first volitional orgasm in the waking state that she had ever experienced. It was delightful to the point of pain and rapturous beyond description; and it opened up exquisite vistas of mutual sex love with her husband that had never before entered her imagination.

From this time on, when desire was strong at the conclusion of intercourse, she procured an orgasm in this way. She soon told her husband about it; and this was also his first knowledge of the clitoris or its function. He immediately began to experiment, and soon produced in her an orgasm by manipulation, before the completion of intercourse. Finally they determined that on those occasions when he permitted himself to have an orgasm they should consummate together. Gradually they became convinced that this, not carried to an extreme, could be neither injurious nor wrong; and they usually had a mutual orgasm once or twice a week, guarding against conception when this was not desired. While this was very satisfying to the husband, he could be instantly ready at any time for intercourse without orgasm. In her case the orgasm would relieve tension only a few hours as a rule, never more than a day or two. Often merely joining the organs for a time would satisfy her, though neither had an orgasm. At other times desire for the orgasm would be imperative; and he, at last understanding her needs, saw to it that she was completely satisfied on such occasions.

At present her sexual life for a week is about as follows: First they have intercourse with mutual orgasm. Then after twelve hours there is controlled intercourse when neither has an orgasm. Then after another twelve, or possibly twenty-four hours, there is intercourse again with mutual orgasm.

For the next four or five days they have the various preliminaries to intercourse and the joining of the organs for from ten minutes to an hour in various positions two or three times each night and occasionally once during the day. On none of these occasions does he have an orgasm; but she usually desires this once or twice during this four- or five-day period, and when she does he sees that she has complete satisfaction. While this is the usual program when they are together, there are many breaks, due to his absences on long lecture tours. Her public duties also frequently take her from home. Whenever they have been separated for any considerable length of time, although they make it rule to indulge very freely before they separate, she begins to suffer after the first two or three days, and this tension increases constantly until his return. In this case there is little desire for the first ten days; and thereafter, though it is not constant, there are frequent periods of extreme tension. In short, they have both been extremely miserable during their many necessary separations.

Recently, however, when a separation of six weeks was pending, after being influenced by advice similar to my own in such cases, each promised the other that, during their separation, they would obtain by auto-erotism such relief as seemed necessary, with the result that he practiced auto-erotism three times during the period and was very comfortable, while she resorted to it somewhat more frequently; and while not entirely free from tension was nearer to being comfortable than she had been during any similar period of separation since her marriage twenty-six years ago.

This value of controlled intercourse is perfectly apparent in this case. Without it it would be necessary for this woman to suffer intolerably from self-denial which, in my judgment, must ultimately result in a complete nervous breakdown; or if she were kept in fairly perfect equilibrium, it would be necessary for her husband to have intercourse with orgasm daily, which frequency would reduce his efficiency and produce nervous symptoms in him.

As it is, both these people do an almost incredible amount of work, most of it of an exacting mental variety; and in

addition they do far more than their share toward the moral and social uplift of their town.

This woman is no exception to women of her type whom I mentioned formerly. In addition to her public and social duties she has been the presiding genius of a perfect home, in which she has reared five perfect specimens of young American manhood. She is a woman of unusual strength, of remarkable versatility, and great charm.

I have never yet seen a woman of good natural endowment, of broad culture and an unusually strong sex nature who, when happily married to a tactful man who understood her needs and supplied them, did not stand out prominently as an ideal home-maker and mother, but also in church, social unlf and all good works. Invariably such women have been unquestioned specialists in some chosen field, like music, science, sociology, or pedagogy.

I have complete records of a score of such cases. I long since stated it as my conviction that the men of strongest sexuality who were cultured and properly sexually adjusted were in the forefront of all lines of human endeavor. I now say, after considering much evidence, with equal confidence that the woman of this type (which corresponds to the type of male I have just mentioned) will eb the ones to lead their sisters out of the wilderness of sex fear, prudery, and inadequacy which they are now passing through, and will ultimately winnod out from the men what is perhaps now the prevailing element, the selfish, the polygamous, the unvirile, and will raise up a race of men who will be virile, faithful, and dependable in their marital relations as well as in their business and other social obligations.

Conclusions

In the course of the investigations leading to the writing of this chapter, the writer had occasion to visit Kenwood, N. Y., a ward in the city of Oneida, where the industries of the Oneida Community, Ltd., are located, and where the descendants of the original Community mostly reside. He was so impressed with the results of the experiments in indus-

trial and social problems being carried out there, as well as by the confirmation of certain of this expressed convictions, that he cannot refrain from brief mention of his observations, though they are not all suited to a book of this kind.

As has been learned earlier in the chapter, the peculiar Community marriage system was abandoned in 1879, in deference to public opinion, and because it was thought that the remarkable personality of the founder, J. H. Noyes, might not continue to hold the Community to its original ideals.

Just as the Community had fearlessly braved public opinion in following the social and religious convictions of its founders, so in 1879 all these peculiar ideas of Community marriage were abandoned absolutely, and the conventional monogamic marriage system was whole-heartedly and unanimously adopted.

The writer was interested to observe what effects, if any, were demonstrable at the present time as a result of the former beliefs and practices. Here were a people who had not been afraid of sex education. Men and women understood all about the sex act. Control of conception was believed in, and at least one method of control was thoroughly understood. The women were held in high regard, and their sexual needs were recognized and provided for.

However contrary to our belief the original ideas of the Community may have been, this general knowledge ought to show results in happier marriages and improved morals under the later, monogamous system.

Of course no exact observations could be taken; but, relying largely on the testimony of a very sagacious physician and others long conversant with all the affairs of the Community, it appears that happy marriages are the almost universal rule; divorce and infidelity are practically unknown; families of three, four, or five are general; and childless couples are anomalies.

The significant fact that these people, long taught to disregard our marriage conventions, squarely faced about and have lived more consistently and happily and lawfully

under them than have the people of the average American community, the only apparent reasons being that they considered the sexual life normal and natural, and were better informed than people, in general, in the art of love.

All this confirms the writer's conclusions, founded on a study of the limited number of people coming within his own field of observation.

Concluding with a word as to the social and industrial experiment: there are no strikes; help is plenty and efficient; anyone who works for the Corporation for a certain time has to show progress, and in return gets increases in pay at stipulated intervals, also a share of stock from time to time, and a bonus based on the highest pay received. During the war and since, a sliding scale has been in force, to compensate by extra wages for the high cost of commodities. Insurance policies and pensions are provided for by a small contribution from the wage of each worker. There is no poverty. The school buildings are strictly modern, and the teachers are exceedingly clever. The original buildings of the Community have been utilized, one as a Community boarding-house, others as Clubhouses and Assembly-halls, where all members of the Community, there being no high and low degree, meet in all sorts of social gatherings, and attend entertainments, lectures, and other meetings for general improvement.

While no one is poor, no one is rich. The managers without exception have refused anything (even when urged by the workers) above a certain stipulated small salary and moderate blocks of stock. They are content to live on this salary and their share of profit on stock, which the most humble worker can also share, and share increasingly after a short time of acceptable service.

The business of the Community (several manufacturing enterprises) is rapidly becoming more extensive and profitable. This unique organization should have the careful consideration of sociologists and students of economic conditions. It is not pretended that this method could apply everywhere at all times, since, in order to make the experiment successful, the worker must have three qualifications,

or assets, which not all possess. He must be educable; he must be faithful; and he must stick; while in the community at large, many are ineducable, some would be neither faithful nor constant, were the inducements even greater than the ones which the Community affords.

Discounting all these things, this Community shows what may be done in any large business or in any industrial community, without Unionism or Socialization. Such centers scattered over the country would rapidly lead to others stimulated by example to emulate these improved conditions. This would ultimately lead to the segregation of the unfit, who would be left to work out their own salvation, or, failing of this, they would come in a mass under the jurisdiction of the fit, who, for their own protection, if for no other reason, would have to work out a self-supporting, or partially self-supporting plan for the unendowed and the unambitious.

CHAPTER VI

AN UNSOLICITED LIFE-STORY

_____, Canada,
Feb. 24th, 1920.

Dr. W. F. Robie,
Supt. Pine Terrace,
Baldwinville, Mass.

Dear Doctor:

While recovering from wounds in a Canadian hospital last winter (Feb., 1919), I came across a copy of your splendid little book entitled, "Rational Sex Ethics." It is certainly all that its name implies, and I particularly admire your moral courage in including in the volume your own sex history. The worth of the book is doubled by that courageous inclusion and the sincerity of the author placed beyond question.

I am going to take the liberty to intrude upon you a short personal sex history, trusting that the rather unusual sex phase which it takes up and its sincerity may in some measure prove a sufficient reason for this unorthodox intrusion.

The writer is an American who enlisted in the Canadian Army, June, 1916. I was for over twenty months "over there," playing an intimate part in that grand melee. I have been out of the army for about a year and at the present time I am putting affairs into shape preparatory to returning to my native state in the west, there to engage in agriculture.

I shall first intrude a brief personal sketch and then proceed to the biography. At the present time I am five months past my thirty-third birthday, and look perhaps five years younger. In height I am six feet, one inch, and

weigh one **hundred** and eighty-two pounds stripped. At the time I enlisted in the Canadian service I weighed one hundred and ninety-five pounds, which is, perhaps, nearer my normal weight. My coloring is fair, i. e., hair blonde, eyes blue, and complexion, until permanently tanned by outdoor exposure, pink and white. My features are regular, and I am clean-shaven. In appearance I am a tall, broad-shouldered fellow with a "bull neck" and rather excessive shoulder development. I am stronger than the average, both in muscular development and in physical endurance, and from youth up have been keenly interested in sports and outdoor activities. I early learned to box, wrestle, ride, and swim, and have kept up my proficiency in three of these sorts to the present time. I am not a good boxer. At the large Eastern "Prep" school I attended, I played both football and baseball, captaining my eleven in my senior year. At Harvard I continued my athletic activities, eventually winning my college letter in one of the major sports. I was also generally conceded to be about the best heavyweight wrestler in the university. Outside of a proficiency in sports and outdoor pursuits, I have no accomplishments, i. e., do not dance, sing, or play any musical instruments, and am not well-versed in any of what I shall call, for want of a better name, "parlor tricks."

Most of my life, since leaving the university, has been cast in the rougher environments of life and, save for a love of books, I belie in mode of life and even in personal characteristics the education and culture which have been mine. I have been "down among men" so much that I feel far more at home in a flannel shirt than in the dress-suit and life anywhere save "in the open" would be unendurable to me.

I was born in California, and was the third child in a family of four, all boys. Both of my parents were native-born Americans of Anglo-Celtic lineage. The stock on both sides is sound and healthy, and there is no history of gout, cancer, tuberculosis or nervous disorders in either branch of the family. My father died at sixty-four, the result of

injuries sustained in a fall from a horse; my mother at fifty-two, from pneumonia; my second brother at nineteen, of typhoid fever; and my youngest brother was killed in France in August, 1918, while serving with the A. E. F.

I have generally been conceded to be the strongest in the family, and, until wounded in France, have not been laid up for more than a day at a time since I was fourteen (when I had the measles). The earliest sexual experience I can remember occurred when I was about six. I chanced to be sleeping with my youngest brother's nurse, a large (at least, to me at that time) buxom girl of seventeen, and she amused herself by having me lie in various positions with my nates exposed, while she patted and pinched my buttocks, pretending to spank me. I do not remember whether this attention (rather these attentions, as they occurred more than once) caused me an erection, or indeed any definite sexual feeling, but I do know that the contact of her warm, smooth hand with my nates gave me a feeling which was definitely pleasurable. Doubtless, the exposure of a part of my body which I had been told should be kept covered added to this enjoyment.

We lived on a ranch and chance sights of coupling animals gave me a rather definite idea concerning the method of procreation by the time I was eight or nine. At ten I was further enlightened by my older brothers. At twelve my second brother and I accompanied my father abroad, and we (my brother and I) remained abroad the following year, being ensconced in a boarding school. In spite of the notorious sexuality rampant in these foreign schools, I was as innocent the day I left this school as the day I entered it. Of course, I had learned the vulgar terms for the sexual organs and heard a few jokes of the w. c. order, but that was all. I did not know that such an act as masturbation existed. The most definite sexual excitement of this year abroad was caused by the chance sight of a mare urinating. The opening and closing of her vulva after that act caused me an erection, and after that I was (for a time) constantly on the lookout to see a repetition of that sight. I fancy

that I had my wish gratified, but remember no specific instance.

My return to the United States was marked by an almost immediate entrance into the eastern preparatory school, which was to be the scene of my activities for the greater part of the next five years. I was a hearty boy and fitted readily into the active school life, and my first six months were free from sexuality of any kind.

When thirteen and one-half years, I learned to masturbate and the act was learned spontaneously. I was spending the Easter recess with an uncle and aunt in New Jersey, and was esconced in a large room which contained many mirrors. One night, as I was disrobing, I chanced to see in one of the large mirrors a portion of my body not usually discernible. The curve of the buttocks pleased me and I posed in various positions, with a view to better seeing this part of my body. As I was thus engaged, I became suddenly conscious of a pleasurable sensation which seemed to emanate from the penis. Glancing down at that organ, I found it enlarged and rosy and the prepuce quite retracted. A touch gave me a pleasant thrill, whereupon I began stroking it, surprised beyond belief at the new and agreeable sensation I was enjoying. Soon I reached the orgasm, but of course had no emission. The paramount feeling at the conclusion of this act was one of surprise. I thought that I had made a brand new discovery and that I was alone in this knowledge. How long I retained this absurd belief I do not remember, but I fancy not very long. I masturbated during this early period once or twice a week, certainly not more often. The act was usually accomplished at night and lascivious mental pictures accompanied it. Occasionally, when opportunity presented itself, I would masturbate while posing in various positions before mirrors, assuming those positions which would give me a better view of my nates and anal region. Sometimes I would widen the anal aperture with the fingers just before attaining the orgasm. This indelicate act proved a powerful stimulant. I also tried introducing objects up the anus while masturbating, but as

this tended to give me less rather than more pleasure, I soon stopped. I trust that you will pardon these rather un-aesthetic details, details which, in view of later events, may be of some importance.

At fifteen, I made the first definite attempts to stop self-abuse, but was unsuccessful in my efforts. The struggle coming at a time when my sexual demands were increasing, however, probably kept me from those excessive indulgences which I might otherwise have given way to. Finding that I could not entirely discard self-abuse, I regulated my acts and focused the rest of my attention on my muscular development and athletic proficiency. I had not as yet begun to grow, and I remember that my chief fear concerning masturbation was that it might stunt me. The tone of the school was exceptionally clean and most of the boys kept their sex lives to themselves. I remember hearing of no cases of mutual masturbation or homosexuality. This cleanliness, together with the constant athletic activity, tended to keep sexual thoughts in the background; so, in spite of my growing sexuality, I probably masturbated less this year than previously. The summer was spent in Maine, where I led a hearty rugged life in the open, and one free from all sexuality, if the occasional acts of masturbation are excepted.

At sixteen, I began to grow, and this year was one of almost ceaseless athletic activity. Exercise was my fetish, and I cared nothing for games not involving a great deal of physical activity. The immediate effect of this athletic activity was to make me even more cautious against any over-indulgence in self-abuse than I had been the year before. I held the belief that the loss of semen was most weakening. To prevent masturbation, I bathed my genitals in cold water night and morning, wore a jock-strap when I retired (to prevent the chance handling of the organ when asleep), gave up horse-back riding, because the buttock movements incidental to it seemed to fire my libido, and studiously fought to keep my mind free from all sexual thoughts. When I did masturbate it was more to relieve erections

which had become painful, than to enjoy erotic pleasure. I also discarded all of my early extravagances in connection with this act.

A love affair with a girl which I had this year made me feel all the more guilty when ever I gave way to my appetites. This affair gave me the first inkling of the relationship between love and the sexual passion. This young girl lives in my memory yet, which perhaps proves the depth and sincerity of my love for her. Fer passionate affairs in later life have proved greater than this one, and none sweeter.

At seventeen, I became a school leader. This year I ceased to use the hand in self-abuse, but instead would attain the orgasm by friction against some soft object, such as the bed-clothes. I did not regard such acts as masturbation at all (as, perhaps they were not, in the true sense of the word), and if anyone had asked me at that time if I masturbated, I should have replied "No," and been honest in such reply. I remember no special sexual incident of that last school year. I repressed my sexuality so far as such was possible; that much I remember. My energies were devoted to athletics and preparing for the coming exams. The summer before I entered college I spent in California, and had several affairs with girls. These affairs were wholly affectional, but the fact that women had begun to take notice of me heightened my sex consciousness and also, at times, my libido. That summer, I indulged, for a time, in the silly and objectionable practice of "picking up" girls. These silly excursions, in search of love and adventure, only netted me a few surreptitious kisses (and, indeed, such was all I had gone after), and I soon ceased it.

I was just eighteen years old when I entered Harvard (my birthday comes in the later part of September), but a man in size and physical development. I stood six feet in height and weighed one hundred eighty pounds stripped. This height and weight, together with my school athletic record, made me eligible football material, and the result was that I immediately plunged into athletic activities. I shall not touch upon my athletic career at the university, but shall leave it with the statement that I was training a large

part of my four college years. This fact directly affected my sex life, for I was not free to indulge my passions when desires were unpleasantly keen (as could many of the other fellows), but had to live according to the regulations set down for those in training.

My first act of coitus occurred directly after the first football season ended. The act followed a night of alcoholic excess (my first indulgence in whisky), and I remember it chiefly for the worry which followed in its wake. The next morning I was "heady" and fearful that I had contracted a venereal disease. This fear remained with me for a week or more.

During the first college year I indulged in coitus about a dozen times all told. The act usually followed a night of alcoholic indulgence. During my second year these incursions were more frequent, but at this period, my visits to prostitutes did not always entail coitus. Two of my roommates contracted "clap" in a Boston brothel within a period of two weeks of each other, and this fact brought home to me the dangers of venereal indulgences. It was then that I would resort to prostitutes in order to have them masturbate me. Such indulgences gave me no real pleasure (partly due to the shame connected with them, and partly to the feeling that I was probably injuring myself more than if I had indulged in coitus), but their completion left none of the fearsome worry which coitus always did. Several of the prostitutes offered to practice fellatio with me, and more than several urged me to practice cunnilingus with them, but such perversions did not interest me. However, occasionally after excessive alcoholic indulgence, and when my libido was fired, perverse thoughts in connection with boys would come into my mind. These thoughts were connected with the buttocks of young and pleasing boys, and not the genitals. I had an intense desire to fondle the nates of some pubescent lad, the while he lay in some lascivious position. Needless to say, I thrust these thoughts in the background, but they returned whenever I was erotically excited by alcohol, and sometimes when I was only erotic by reason of long abstinence. Needless to say that I heard about

fellatio and those effeminate creatuses who practiced it, and that act and the people who practiced it nauseated me.

In my school days, boys had meant nothing more to me than possible rivals or pleasant companions, but after I had attained my full strength, there gradually came home to me the fact that there was a certain beauty about boyhood. I think this came in my sophomore year at college. My classical reading had made me cognizant of the fact that other essentially masculine men in more vigorous ages had felt this beauty, only in my case it was only pubescent youths with rosy complexions who made the appeal and the erotic zone was the nates. Anything connected with nude men or mature youths left me cold.

My last two years at the university were ones as full of athletic activities as the first two, but as I had achieved a sort of supremacy in several sports and my physical development was more complete, the strain of competition was not so great. I was a popular fellow and was looked upon as a sort of class-leader. This latter fact probably made me more circumspect in my conduct than I might otherwise have been. I moulded in coitus these years regularly, moderately, and always used the greatest precaution against venereal infection. Contact with prostitutes did not fill my affectional wants, but it seemed to satisfy my physical needs. As I had no desire to trespass on the possible innocence of other women, such as shop-girls, grass-widows, etc., who passed my way, I confined my sexual attentions wholly to prostitutes. I longed to "keep" a mistress, but America is not France, and anyway my pocketbook would not stand such an extravagance. While I practiced no perversions with the prostitutes whom I consorted with, nevertheless I deviated from the classical position in intercourse on many occasions, approaching the woman *ad posterior* being my most frequent and pleasurable deviation. The buttock contact, incidental to this mode of intercourse, seemed to heighten the pleasure.

The summer between my Junior and Senior years I spent in Europe, and, of course, indulged freely in intercourse

without quite the same fear of infection which I had in the States.

There is little further to say concerning my university days. After graduation, I accepted a position as assistant manager in a land development project in the West, and reported for duty there the following October. I received the position through my father's influence. Part of the long summer vacation was spent in Europe, where I nearly joined the British Army, when a flurry of wanderlust rolled over me, and part was spent in Maine and Canada.

There is one sexual incident of this summer which stands out in my memory. One night in Montreal, after I had returned from a three weeks' camping trip, I chanced to be one of a group of people who had gathered to witness a street accident. We were closely pressed together, and the person directly in front of me was a good-looking French Canadian boy of about fifteen. Impelled by a wave of sexual excitement induced by this close contact, I left my hand run gently over his buttocks. He turned around and smiled shyly, and I read in his dark eyes that this attention did not displease him. When the crowd dispersed, I engaged him in conversation, complimenting him on his looks. I was stopping in a small second-rate hotel (as I had just come from the woods and was still in my camping clothes), and as the evening was still early, I asked the lad if he would not accompany me to my room. He hesitated a moment, and then accepted the invitation. I had no ulterior motive when I issued this invitation, but immediately we were in the room, the boy's dark eyes and fresh face made another wave of lust roll over me and I continued my attentions, playfully inquiring if his nates looked as plump as they felt. The boy readily satisfied my curiosity, although blushing, but with a pleased laugh. He was sexually excited and willingly placed himself in a lascivious position, making buttock movements for my benefit. We both masturbated during this procedure. At the conclusion, I was almost overcome by shame. I think he also had something of this feeling. However, when he left, I kissed him without embarrassment, and he returned it

in the same manner. I trust that you will forgive the intimate details of this first homosexual affair.

I took up my duties in the western state at the appointed time, and remained there for a period of two years. The life was hard, rough, and one of almost ceaseless outdoor activity. I fitted into the environment perfectly, and thrived under its activities. My sexual life during this two-year period was one of almost constant desires, which were only relieved by occasional visits to a nearby city where I would all but exhaust myself with prostitutes. These venereal excursions, in spite of their drain on my system, left me physically invigorated. I was in the hey-day of my youth, in splendidly fit condition, and my sex nature presented demands which were almost imperative. The continual sex urgings annoyed me not a little at times, especially at those times when my duties were too pressing to permit me to go to the city, and then I would resort to masturbation for relief. I seldom used the hand, however, attaining the orgasm by friction against the pommel of the saddle when riding, or by friction against some soft object, whenever a wave of lust rolled over me.

On the whole, I practiced self-abuse seldom, there being nothing of an outside nature to arouse my passions, i. e., I was not in contact with women and saw no erotic sights. During my second year in the woods, I went to the city more frequently (ten or twelve times during the year), and on one of these excursions I met a young girl whom I became much attached to. She was about twenty years old, and I met her through a college friend who lived in the same city. My later visits to the city always included visits to her, and during the long intervals I was away, we exchanged frequent letters. I felt again the touch of a good woman's interest and liking for me, and only a lonely man in a womanless environment can understand all that can mean. I was not really in love with this girl, but I was immensely fond of her, and this attachment tended to keep me away from prostitutes when I was in the city, and filled the affectional gap in my life during the long stretches when I was in camp. Hers were the first regular letters I had received

from a woman since my mother's death (an event which had occurred during my Junior year at the university).

My romance with this girl was short-lived, however. One day she smelt liquor on my breath and soundly upbraided me. Had she been less vehement, things might have turned out differently, but she possessed a horror of all "masculine vices" (as she termed drinking and smoking) and my offense seemed an almost unpardonable one to her. Her anger surprised and pained me, and a "break" followed. This is my only romance of this period in the woods.

Our work being about completed, the following fall I resigned my position and returned to my native state. I was in my paternal home for a period of about six weeks when I went to South America on business interests. I was there four months and there is no specific sexual incident of that interval. The next two years were spent in California where I engaged in orcharding and land development projects. This was broken into by a six weeks' trip to Europe, and a three months' sojourn in the Eastern part of the United States. I shall not burden you with the sex phases of this period, for they would be only repetitions of what has already been told, namely, a war against self-indulgence, coitus with prostitutes, etc. But two or three homosexual incidents stand out. I shall run over them briefly, in order to bring out my peculiar fetish for the natees of adolescents.

(1) One late afternoon, as I was bathing at one of the beaches on the Atlantic seaboard, I chanced to see a boy who was a distance from the beach, remove his trunks. There were a few people on the beach and he was at an isolated part of it, and removed from the view of the other bathers by a bend in the shoreline. I was swimming beyond the breakers, so could easily see him. Swimming ashore, I made my way in his direction, conscious of the most intense feeling of lust. When I finally reached him I found him sitting in the sand and toying with his genitals, which were fairly developed with a scant growth of pubic hair about them. The boy looked up at my approach, and seeing me, became greatly embarrassed. He was about fifteen, with fair hair and eyes, and decidedly prepossessing. The sight of his

erect organ put a sort of cold douche on my libido, but when he turned around to conceal his organ, the sight of his plump, naked nates made a wave of the most intense lust roll over me. The evidence of my excitement could not be concealed by the scant bathing-suit I wore and the boy was quick to notice it. For a moment we looked at each other; then a shy smile spread over his face. With this boy I practiced inter-crural intercourse, having him lie in my arms and facing the same way. The contact with the fleshy buttocks gave me as intense an enjoyment as I have ever known. We were both in a fever of passion during this procedure, kisses and blandishments passing between us. I believe the boy obtained his orgasm by masturbation, but do not remember. I did not touch his organ. At the conclusion of the act, we both of us took a swim, then I kissed him goodbye and never saw him again.

(2) One night, when I was taking a short walking trip in Northern New England, dust overtook me before I had reached my destined town. As it was raining heavily, I applied for accommodation at a small farm-house. My walking companion had left me the preceding night, and I had small desire to trudge along in the dark and the rain for another ten miles. The two old people who answered my knock first said that they had no accommodations and then added, if I had no objections to sleeping with the hired boy, they could harbor me. I registered no objections and forthwith was led to a small room in what appeared to be the attic part of the house. The boy had gone on an errand to the town, and being very tired, I disrobed and went to bed. About nine o'clock a plump, rosy-cheeked lad of sixteen bearing a lamp entered the room. He set the lamp down on the dresser and began to disrobe. I paid no attention to this performance further than to gage by occasional glances how long it would take him to accomplish this procedure. I was sleepy and the light annoyed me. When he was stark naked he blew out the lamp and got into bed, lying with his back toward me and in a curve position. The bed was very narrow and, of course, I was in direct contact with his buttocks. Immediately lascivious thoughts danced through

my mind. For a time I struggled against them, and then cautiously allowed my hand to come in contact with his nates. While I was thus engaged, I noticed suspicious movements on his part. Soon the slight shaking of the bed and his pantings showed me clearly what he was doing. My excitement immediately became intense. I shall spare you further details of this lascivious night. Suffice it to say that I did not handle his organ nor allow him to handle mine, but my erotic acts were concerned with the nates and anus, acts which did not involve pederasty, however. In the morning we were both exhausted and, needless to say, I was heartily ashamed of myself. My sensuality had not involved the slightest degree of love-feeling, only a wild desire to experience in the erotic zones which appealed to me all the sensuous pleasure which my most lascivious dreams had pictured.

(3) The third incident was of a more innocent nature. I was visiting an aged woman relative. She was boardin at a small summer hotel literally filled with old ladies. I remained there a week, and the only person there anywhere near my own age, was a boy of fifteen. He took a great fancy to me, chiefly because of my age and active temperament. I went about with him quite a bit, and tauht him some of the rudiments of boxin and wrestling. Although he was a bonny enough boy, I thought of him in no other way than as a pleasant companion, but one night he came into my room in complete nudity, and, assuming a position, asked me if such was the wrestling "hold" I had taught him that day. It was, but I had thoughts only for his form, which seemed strangely beautiful to me. He then begged me to show him two or three more "holds" before he went to bed, using as the excuse my departure on the morrow. Slipping on my wrestling trunks, I complied with his request, and I derived a decided sensuous enjoyment from my casual contact with his nakedness. No orgasm took place, but I had an intense erection during the whole performance. The boy was not conscious of my excitement.

These three homosexual incidents bring out something of the nature of my fetish. Considering the long interval of

time involved, they are not many. It will also be seen that the opportunity for these homosexual indulgences came my way, and were not of my deliberate seeking. One might almost say that they were only the casual indiscretions of a sensuous and highly sexed man, going on the assumption that, in all probability, the vast majority of men have committed, some time in their lives, sexual perversities. But my fetish for the nates is too apparent (as this sexual history need to pursue further in detail any sex history. For one year I was abroad, and for nearly two years I divided my time between the West and North-West. In June, 1916, and when I was twenty-nine years old, I joined the Canadian Army. Last year I received my honorable discharge from the service, and a short time after, married a Canadian girl. We intend to make California our home where I am to engage in agriculture. The war has changed me spiritually, and, in spite of my war experiences, I feel that I am a better man today in every way than when I entered the service.

My sex life during the interval covered in the above sentences was about the same as formerly, i. e., occasional visits to prostitutes, occasional acts of self-indulgence, and a deal of lascivious thoughts. There were also several homosexual incidents similar to the ones described, but none quite in the same class as the second of those three incidents detailed.

At twenty-seven, I read a sex book which gave me some light on the sexual perversities, without, however, going into my particular fetish. At later dates, I read other sex books, but they were less informing, being less substantial volumes. As my fetish for the nates absolutely excluded those of men or mature youths, and only casually embraced those of women, I came to the conclusion that my sexual nature included a latent tendency to active pederasty, and that the interest in the buttocks and anal region had first been induced by my early experience with the nurse and later emphasized by the exhibitionism connected with my first self-indulgence. The first fact, that only young boys

appealed to me, undoubtedly placed me in the class of Greek lovers, who are, I believe, usually potent with women.

I shall conclude with a few observations, and I trust that you will pardon the presumption of a layman in thus thrusting in his opinions and conclusions. But so much mystery and secrecy surround the sex sphere, (both in its normal and abnormal manifestations), that, perhaps, any observations and conclusions anent it may prove worth while.

In the first place, I believe that masturbation is the least harmful method of extra-marital indulgence. I believe it is a normal manifestation of the sexual nature in youth, and I base this on its universality among the youth of both sexes in every age and clime. I believe that a vigorous and normal youth seldom indulges in masturbation to excess, chiefly because he is too vigorous and well-balanced to give way to such over-indulgence; I believe that those who masturbate to excess are constitutional inferiors. In other and better words, I believe that physical (and mental) degeneration is the cause, and not the effect, of excessive self-indulgence. Mutual masturbation (which, I believe, is only sporadic in American schools), may lead to perverted tendencies, but I think this is only a passing danger in those who are inherently sound.

Of course, there is nothing to say in favor of intercourse with prostitutes. The act, as usually practiced, is nothing more than vaginal masturbation, and carries with it decided dangers to health. Of ten intimate friends at Harvard who made a practice of consorting with prostitutes, six of them contracted "clip," one a soft chancre, and one the most serious sexual disease. The fact that I have never contracted a venereal disease is not so much due to the elaborate precautions against infection which I have always practiced, but to that strange, indefinite thing which men call luck. I freely admit that I have not deserved this good fortune. Yet, after all, in looking back on my youth, I fail to see how I could do otherwise than I did, so far as my sexual life was concerned. On the one hand was the Scylla of masturbation with all the supposed horrors it brought in its train;

on the other hand was the Charybdis of indulgence with prostitutes and its possible venereal consequences. The sex life of the young man does not seem to be taken into consideration by those who hold that masturbation is deadly and extra-marital coitus immoral and dangerous. Early marriage is a solution of the sexual problem of the young man, but how many young men these days are in a financial position to marry young? Very few, indeed.

The Mother Grundys who claim that it should be just as easy for a young man to remain continent as a young girl forget that there is not the same protection thrown around young men as there is around young girls, that the sex libido of the two is essentially different, and that men, as a rule, (because of financial considerations) have to marry later in life. I should like to ask these pseudo-moralists—What is a young man to do with his sex life between the ages of eighteen, when nature demands him to mate, and thirty, when civilization, and his pocketbook, permit him to? In the Western European nations, where the economic situation and stress of life is such that late marriages are the rule, young men keep mistresses; in most of the other European nations, early marriage is the rule. I am not arguing in favor of indulgence in prostitution, or any form of extra-marital coitus, by our young men, or intruding an excuse for such of it as exists, but I do not think that our American moralists have looked upon the sex problem of the young man from a rational angle. As this is essentially a feminine country (i. e., a country where the feminine viewpoint seems to prevail), perhaps this is not surprising.

I feel sure that many young men are driven into the arms of prostitutes through fear of the consequences of self-indulgence, and the result is disastrous to themselves and to society, as you doctors well know. By telling the truth concerning the effect of moderate masturbation, one does not encourage the practice, and it helps to remove from the sex sphere one more of the fallacies which surrounds it. The truth never hurts, it is the lies which work the most injury. In my days at the university, a "dose of clap" was regarded as "no worse than a cold." I fancy that some of my friends

who used to quote this absurd error know differently now.

I believe that athletic activity is the one great safeguard against overindulgence in self-abuse; for the boy who is keenly interested in his physical development will not readily give way to his desires. The fact that our American boys are keenly interested in sports, and the fact that our schools encourage athletics, does more to discourage masturbation than all the books ever written depicting the terrible consequences of such. Plain sexual facts should be taught our boys at an age when their understanding is ready to receive such, and nothing but the truth should be told. The dangers of consorting with prostitutes should be as clearly pictured as the dangers of excessive masturbation.

Your courageous, manly book is as far removed from Howe's monstrosity as the East is from the West; it is a twentieth century treatise on an important subject; his "Excessive Venery" belongs to the dark ages.

In reading over this history, I find it at best fragmentary, and wonder why I have written it all. It is often hard to set down in ink one's inner thoughts and emotions, especially when they are concerned with a delicate subject. I have tried to be sincere and clear and clean in this history, and if I have fallen short in the two latter, perhaps my sincerity may condone such short-coming.

May God spare you long for your work and your family is the sincere wish of the writer.

Sincerely yours,

A——— McA———.
(Pseudonym.)

Comments on an Unsolicited Life-Story

No comments of mine can add much to the lessons taught by the frank, straightforward, thoughtfully analytic history, given by this young man. His words do more than can any words of mine to set forth the young man's problem and, though few realize it, the young woman's problem—as it really it.

The vast majority of the really worth-while young people

of the country have been through similar experiences, forced to them by similar instincts and by similar fears and fallacies; but only a few, like him, have escaped from venereal disease, and comparatively few have kept their ideals as he has evidently done.

What does it amount to for writers who have forgotten their own youth, or who have disowned their own instincts, or who are decadent specimens of manhood or womanhood, to talk and prate about the ease of preserving the virgin ideal of an absolutely continent life through late adolescent and early adult years?

This man is a fair type of college athlete, a fair type of the artisan, clerk, professional student, or robust farm lad. The fallacious reasoning that a devotion to athletics will bring the sex nature under easy subjection is well illustrated in this case. Many a college athlete has told me a similar story of how the fetich of athletics has developed a strong physique, a strong will, a healthy sentiment; but alas! sex accompanies all the rest; and with stronger muscles and clearer head come stronger sex instincts.

The writer might mention his own experience. He was never in athletics, in college, or anywhere else; yet he was often told, in college and since then, that his powers of endurance were unusual. He remembers well how the man who broke the inter-collegiate record in the two-mile run in his day used to rout him out at all times of the day or night to run or walk, anywhere from five to twenty-five miles. Once, tired of the runner's persistence, he asked, "Why do you come after me all the time?" and the record-breaker replied, "Because you are the only man in college who can keep in sight of me."

Up to the present time, he has never failed to keep in sight of any one with whom he has started for a long walk or a long run. He has walked twenty-five miles between dinner and supper, he has followed a buck deer 25 miles over mountains covered with snow and ice. He has ridden a bicycle a hundred and thirty-seven miles in a day on the Vt. and N. H. roads of the olden times. He has often swum miles on a stretch. He has mowed by hand over two acres

of grass in a day, and then helped put the hay into the barn, then walked two miles home and worked through the evening. In his medical work he has often been for several consecutive nights without sleep. Within two years he has pitched fifteen tons of hay into a hay-press in one day. He has spent many gruelling months in the hay-field, the sugar-camp, as a lumber-jack, or in his study. He has never been given to foolhardy stunts; but, as far as he has gone in exhausting mental and physical labor, he has never been able to create any noticeable diminution in his sex instinct by these heroic measures. There was always, regardless of work or play, an insistent demand, largely denied, but kept within bounds either by auto-erotism before marriage, or the natural relations since.

Seldom do well-sexed hard workers yield permanently to the claims of sex like the pampered sons of luxury; but, nevertheless, sex does make imperious demands, which are thought to be too strong or are too strong to be entirely resisted. There is more or less yielding to this insistent, constant demand; and with the thought that moderate auto-erotism is vile, enervating and degrading, there are lapses to occasional promiscuity or rare homo-sexual episodes, like those in the narrative we are considering.

Read his analysis of his own case; and note that the fear of the consequences of masturbation led him to patronize prostitutes.

Could he have remained absolutely continent through those virile years? Only the ignorant, the unvirile, or that one who, after becoming impotent as the result of age or excess, has forgotten his own youth, will say so.

Which would have been better, the constant danger of venereal disease, which our historian was one of a thousand to escape, the constant humiliation of consorting with women whom he had no real love for, for the sole purpose of quenching his sex fires, the occasional homo-sexual act, still more repulsive to his aesthetic and moral sense, or sufficient auto-erotic relief to have kept his conscious libido within comfortable control?

We all know today that moderate auto-erotism as a tem-

poray expedient has no more harmful effect than its equivalent in normal marital intercourse. We all do know that even infrequent promiscuous intercourse results in very many cases in the acquiring of permanent habits of promiscuous sexual living.

We know that there is a real and constant danger of venereal disease for the man who pursues such a policy; and we know that he constantly degrades and injures his partner, whether she be prostitute or clandestine accomplice.

He well shows, though he himself attributes his slight homo-sexual tendency to inherent, inborn cravings, that this tendency was a simple consequence of the action of the nurse who attracted his attention to his nates and established the association of sexual desire with these parts.

Strengthening this early experience was the later association of erotic feelings, caused by the sight of this part of his own body in the mirror. Then, when the various occasions arose for the homo-sexual incidents, his state of sexual tension made almost inevitable the association of sexual desire with the nates of young boys. With the chain of events in his life, as recorded, it is well nigh inevitable that repression should stimulate mental imagery of these early situations, and that opportunity should lead to a flame from such a spark.

Had there been no opportunity, his early association of sexual pleasure with the nates of boys would probably have died out, or at least have become insignificant.

Had he married early, or had he masturbated moderately without fear of consequences, he might have had abundant opportunity and still never have been prompted to any homo-sexual act.

I maintain that there is nothing inherently perverse in him, and that all the occurrences were definite reactions to well-known laws. That a perversion did not ensue is due to the facts that his will was strong, his instincts and aesthetics fundamentally right, and opportunity infrequent.

He will undoubtedly have little or no trouble now in his married life. It is possible that he may have a strong crav-

ing to caress or view this part of his wife's anatomy; but a certain fondness for the same thing seems to be inherent or readily developed in every man; and this does no harm unless such fondness is repugnant to his wife or becomes exclusive of all other parts of the sexual act.

Likewise, referring to case 510, the girl who voluntarily and enthusiastically performed fellatio undoubtedly came by this craving for an abnormal act through innocently attempting something of this kind when she was six or eight, with a boy of five or six. Undoubtedly at first no erotic sensations accompanied this childish play. Later on, during such acts, or in imagination long after they had been abandoned, erotic feelings were associated with them; and in this way an act which is revolting to us became desirable to her.

Just so the French demi-monde, and many of whom have a craving for this particular practice, undoubtedly acquired this craving as a result of early fears of impregnation or disease, which led them to seek a less dangerous way of satisfying their partners than the natural one. Soon this practice, which, I am informed, is often repugnant to its devotees at first, becomes more attractive than the natural sex act.

This same principle applies to the partner in such acts; e.g., I know a woman who divorced her husband, very properly, for this reason. He acquired, while patronizing prostitutes in France, such a craving for fellatio, which he first submitted to, and then preferred to the natural act, that he demanded the same thing of his wife when he came home.

I did not speak, in the chapter on the perversions, of Sadism and Masochism. Their genesis is also like that of the other perversions mentioned; and there may be harmless degrees of such craving. If a pretense of whipping or of being whipped, or a desire to be roughly handled or ordered about by either husband or wife is a heritage from their early experiences with the world, it is generally a harmless deviation, to be understood, allowed for, and complied with. If a craving has been acquired which involves

the infliction of or submission to great pain or humiliation, the one dominated by such a perversity is most unfortunate, though such a condition might often be cured by psychological analysis.

In all these things there is a lesson and a warning. The lesson is that moderate deviations from the normal sex process are to be held in check; and that slight deviations that cannot be eradicated should be reasoned out between husbands and wives and so adjusted that there is pleasure for both and humiliation for neither.

The warning is that all children should be kept as far as possible from exposure to situations which may establish a craving for sex practices which are not recognized as natural or fitting. If such a tendency has appeared, every effort should be made to keep the individual from situations which would strengthen such a tendency; and any excessive sexual tension, which is sure to lead to much mental imagery concerning any sexual acts which have come within the individual's experience should be discouraged; and psychological aid should be sought before marriage by all those who are not sure that their sex instincts are reasonably normal.

No opportunity is given to thank the anonymous author of the "Unsolicited Life Story" for his valuable contribution to the study of sex.

I appreciate deeply the motives which led him to this self-revelment. His object, undoubtedly, was to help other young men in their journey along this thorny path. His own keen analysis saves me any elaborate attempt to draw lessons from his story.

I can only say here, on the possible chance of his seeing this, that I personally thank him; and that many a young man may well do the same.

I also congratulate him that, though tried by fire, or, as he puts it, by water, with Scylla on one side, and Charybdis on the other, he has come through with his fundamental instincts clean and his ideals lofty, and with his body unharmed, though he has had many singings, or duckings.

A brave man in the war, an earnest one in living, recom-

pending if need be by his scars in the service for any shortcomings heretofore in the battle of life, may he have found at last, in the arms of a true wife, a safe haven for the psychic cravings and physical longings of a manly man for a womanly woman!

CHAPTER VII

MORE SEX AND CASE HISTORIES

CASE 318.—This case was briefly referred to in "Six and Life," p. 148. The full account, which follows, was intended for that volume, but by some accident was omitted.

Female, married, twenty years, three children.

At the age of five she learned that pressing herself against the corner of a chair gave her pleasurable sensations. She felt no shame about this, even doing it sometimes in the presence of her mother, who never noticed it. She continued, until her marriage at twenty, at intervals to press some object against her clitoris until she had an orgasm. She never had any sex instruction, was married after a very brief courtship to a man who knew no more about sex than she did. They had no intercourse the first night, and very seldom indulged in it, sleeping apart months at a time. On the rare occasions when they did have intercourse he never suggested nor attempted any preliminaries, not even kissing her before the act. He reached orgasm quickly and immediately went to sleep. She never had a complete orgasm in intercourse for nearly twenty years, though usually she became somewhat excited and at times had almost unbearable desire that kept her awake all night.

Her husband seemed cool and indifferent, while she longed for love and felt that something essential was lacking in her married life. However, she made a desperate struggle to be bright and cheerful. She showed little temper, but felt melancholy and irritable much of the time. Her husband seemed critical and morose. There were days when he did not speak to her.

Seven years after her marriage she met a man who was living temporarily in her vicinity. He also was married,

but away from his wife. He persistently sought her society, and finally declared his love for her. She was surprised and ashamed to find that she had become infatuated with him; but she told him he must go away and never see her again. He protested, but finally went.

She had no conscious erotic feeling for this man, but it was five years before she got entirely over longing for his presence. She told her husband all about this episode, at the time, and he was very nice to her about it; and in a way it was incumbent on him to be so; for at about this time he had a similar experience with a young woman, which resulted in his being more morose, "glum," and unconfidential than ever with his wife when he was at home. There was no infidelity in his case, any more than there had been in his wife; and he finally told her of his infatuation, just as she had told him of hers.

Some years later, the husband was away from home for several months. For some time before his departure their relations had been more strained than ever. They had had no intercourse for some months. When he left he barely kissed her on the cheek. At this time she fully intended never to live with him again.

After her husband's departure she was unavoidably somewhat in the company of a man who soon began to show her marked attention. Before long she discovered, to her surprise and dismay, that she was becoming fond of him. For some time their relations were kept on a merely friendly basis. Then a time came when he, without warning, clasped her in his arms and kissed her. She endeavored to repulse him, told him she was married and would remain faithful to her husband; but before the interview was over he made her admit that she thought a great deal of him. As there was no way for her to avoid him entirely, the substance of this interview was repeated on one or more occasions. She had no erotic feelings for him when with him, but did have at times when she thought of him when he was absent.

Finally circumstances were such that they were alone together for several hours and he became very much excited sexually, though he did not propose intercourse. At the

time she did not know of his condition, nor that he was fighting desperately to control himself.

Her husband had always been so calm and contained and undemonstrative that she did not realize that men were capable of desires difficult to control. Soon they were again alone together. Still not realizing that there was any danger, since she had no erotic desire, she did not repulse him when he kissed her. He then began attempting other familiarities, which she persistently tried to avoid. Finally, after many attempts, he seized her and made desperate efforts for more than an hour to subdue her. She had no erotic feeling and resisted him throughout; but he finally did touch her privates with his penis and immediately had an orgasm. This was the extent of their sexual contact, which was never repeated. He was much ashamed and apologized humbly the next day. She did not blame him as much as she did herself, since she now saw clearly that it was partially her fault that he had attempted intercourse.

Though she had been married nearly twenty years, she now first understood the real sex nature of a man, and that under some circumstances it might become ungovernable. Now she entered a state of nervous depression, with self reproaches ever uppermost in her mind. When her self-control was nearly lost, and she thought insanity inevitable, her husband returned and began to treat her differently from ever before. He told her that he loved her and wanted to live with her, and that he could not live without her, whereupon she told him about this second infatuation in detail, except the man's name and his attempt at intercourse. She resolved to go on and try to do her duty as a wife. Her husband never reproached her for her actions and was otherwise considerate. He was more frequent in sexual attentions; and though she got no complete satisfaction, life was, on the whole, somewhat better than it had been.

At this juncture she consulted a physician who had had large experience with couples similarly situated. She was found to be in bad physical condition. The uterus was enlarged and prolapsed. The cervix was eroded, and she

suffered from profuse leucorrhoea. She had constant pain in the pelvic region, which was greatly increased on walking; and her nervous system was in a state of collapse. She was treated for her pelvic difficulties with medicated tampons; and, her story having been learned, she and her husband were instructed in the art of love. Frequent intercourse was recommended; and they began to have intercourse from two to four times a week. Almost immediately she began to have an orgasm at each union. Her nervous and physical condition improved with surprising rapidity; she became happy, knew that she loved her husband, and very quickly forgot her recent infatuation, though it had taken five years to get the former, lesser one. Her peace of mind and self-respect were rapidly restored, since her physician convinced her that these infatuations had been neither planned nor wilful, that they did not indicate a weakness of character and disposition to infidelity, but were the almost unavoidable consequence of years of suffering and repression, years filled with loneliness and lack of affection. She was assured that these manifestations were but the instinct of her woman's nature reaching out for love, and that they never would have happened if she and her husband had properly expressed their psychic love for each other and properly consummated their physical love during their years of married life.

CASE 319. *The husband of the above.* A man of forty-three years. He was taught masturbation at an early age by older boys. At the age of thirteen he was warned concerning the dangers attending this practice, and so frightened at the prospect of physical injury, and so impressed with the sinfulness of this practice that he resolved to be continent till marriage and kept this resolve.

At twenty-three, after a very short courtship, he married a very frail girl. He loved her but hardly knew how to express it. His wife was timid, young, and reticent. She had admired him greatly, but had not learned what love really was during their brief courtship, when there had been few meetings and almost no love-making. He was reserved and, perhaps due to his long habit of repression, and the

belief that sex relations were unnecessary, injurious and unworthy, resolved to be very moderate in sexual relations. He also thought that this was necessary because his wife was not strong. He made no proposal of intercourse the first night, and for several weeks after this, whenever he attempted intercourse he had an emission before penetration. He attempted no preliminary excitation of his wife, since he knew nothing about such things. He supposed that his wife got all the satisfaction a woman was expected to have, since she took everything calmly and made no complaint. Their life together was not very satisfactory, but he saw no way to improve conditions. Later, he saw that she was under some restraint and that she was not in full sympathy with him.

As she became irritable he became morose. She was not well after the birth of her first child; and he, in order to still further reduce the frequency of intercourse, as he thought necessary on account of her health, slept apart from her several months at a time on several occasions. Whenever he became demonstrative in affection he found self-control harder to accomplish. So he hardly ever kissed or caressed her. The leucorrhoea which his wife had developed disturbed his aesthetic sense at the times of their infrequent intercourse. This, and the lack of response from his wife tended to make his desire less and less.

When she became infatuated with another man, he could not understand how one whom he supposed to be a happy wife and mother could so far forget her vows as to do such a thing. He brooded much over this until she told him of her infatuation, when he ostensibly forgave it all, and never reproached her, but continued to criticise in his mind.

Soon he, having no male friend in whom to confide, and feeling the need of human sympathy regarding his domestic relations, formed an acquaintance with a young woman who showed an interest in him and his work. As the friendship progressed, he confided to her his family troubles. After frequent meetings and some correspondence, he began to realize the mutual attraction and the danger of it; and the affair was broken off, and he made a clean breast of this to

his wife, acknowledging his fault. Domestic matters were better for a time, but neither reposed full confidence in the other, and they again drifted farther and farther apart until the time of his leaving home for several months, when he kissed her goodbye on the cheek, thinking never to live with her again.

He knew from her letters that something was wrong; but he craved love and sympathy and felt that he must have it from someone; so, before his return, he wrote her an appealing and, for him, a very loving letter. She was touched by it and on his return told him of her last infatuation and promised him, though she was not sure that she loved him as she ought, that she would do her best to be a good wife to him.

During his absence he heard and read things which convinced him that he did not understand very well the conduct of sex relations nor a woman's sexual needs. After his return he attempted more frequent sex relations. Still, as there was no complete understanding, and no attempt at preliminary excitation, he merely excited and tantalized her, while thinking that he gave her perfect satisfaction.

This brings the narrative down to the time when the physician was consulted. Both stories were told to the physician; and with mutual consent he told each the other's story. When the husband heard the wife's he said, "She too has been through Hell." The physician ascertained that each loved the other, and assured each to that effect before they had become sufficiently reacquainted to convince each other of this desirable accompaniment of home life.

I believe the lessons taught by this case to be very valuable. Many couples drift apart, and one or both parties go astray, because there has been too little expression of the sexual emotion, without which there cannot be perfect confidence nor intimate companionship. A reintroduction to each other and some training in the art of love was all that was necessary in order to make of them the happiest kind of married lovers.

Perhaps it will not be amiss to briefly mention the methods which led to their final perfect mating after having made a

failure of marriage for twenty years. After the husband learned that it was necessary to produce excitement in his wife before intercourse, he first attempted titillation of the breasts; but these did not prove at all sensitive. Next, in addition to the ordinary caresses of courtship, he essayed to titillate the clitoris. This produced instantaneous results. Ten minutes of this preliminary, followed by fifteen minutes of union almost invariably resulted in her having a perfect orgasm. If occasionally she could not accomplish this, two or three moments of manual manipulation by her husband would accomplish this necessary result.

CASE 500.—My mother was a school teacher before marriage and came from an old New England line of antecedents who were mostly school teachers and college professors. She was in perfectly health during her whole life and died at the age of sixty-two with mastoiditis. Three of my mother's brothers out of a family of nine boys and three girls died of tuberculosis. The rest of the family were perfectly healthy and strong, both mentally and physically.

My father came from a good old Scotch Presbyterian family and has been in good health all his life with the exception of a few attacks of lumbago twenty-five or thirty years ago. He is now seventy-five years old, and, as yet, his activity is not at all affected by age.

I am forty-five years of age and in good health, have been married fifteen years, and have four children. I have two sisters who have been strong and healthy from their infancy to the present time. I was delicate until about fourteen years of age, but have been in fair health ever since, with a tendency toward increased vigor up to the present time. I have had some sex passion as far back as my earliest recollection, which was about five years of age. At the age of three, my parents moved from the East to the backwoods of western Canada where, at that time, the country was so sparsely settled that I and my two sisters (one two years older and the other two years younger than myself) did not have other children to play with. Therefore, my only playmates were my sisters.

My mother was of the very best moral character and tried

to give us the best training; yet it did not seem to occur to her that anything wrong could come from allowing us as children to sleep together, and also to bathe together, until I was eleven and my oldest sister thirteen. At that time she refused to allow such freedom any longer and a separate bed was provided for me. The results of such freedom were as follows: At the age of five my oldest sister and I played a game of "milking the cow," I representing the cow and she the milkmaid. This performance produced an erection of my penis but nothing more. The above incident was the first recollection of anything of a sexual nature, but from that time on my sisters and I often used to handle each other's organs. One of my favorite practices was to retract my foreskin and cause the organ to become erect. At the age of five, an Indian girl of about sixteen, our only near neighbor, gave the girls and myself some information on sex matters in which she named both the male and female organs, these names having been before unknown to us. She also explained the normal sexual act, and showed and invited us to handle her sex organs. This was our first experience in viewing the fully developed female organs, and it therefore greatly aroused our curiosity. Although this girl handled the organs of both the girls and myself, she made no attempt at masturbation.

We, as children, saw animals copulate almost every day during the summer months, as it was our duty to herd the cattle. We were always very much interested in watching these performances; and one day, when my older sister and I were out playing in a lonely wood, she suggested that we play bull and cow and see if I could get my organ into her. The suggestion appealed to me and the thought of it produced an erection at once. She lay down on her back and made the necessary preparations to receive me in the natural way, after which I mounted her and tried to enter my erect penis. Her vagina was not sufficiently lubricated and entrance seemed impossible, but after some time of fruitless effort, she suggested wetting my glans penis with saliva, which she did, and it was then entered with but little difficulty. I tried the in-and-out motion, but it did not result in

an orgasm for either of us. I was eleven and she thirteen when this happened, and this was the only time I had complete connection with either of my sisters. Often, when in bed at night, the girls would have me play with their organs, which they seemed to enjoy. When I was seven years old, my oldest sister, in bed one night, suggested that I suck her clitoris. This I did a number of times for both of the girls, but I finally discontinued this practice, as the odor of their organs, not having been cleansed for the occasion, was offensive to me. My oldest sister tried to persuade me to perform the same act afterwards, as she no doubt derived much enjoyment from it, on account of her being at that time nine years old and much more developed sexually. These familiarities with my oldest sister lasted until she was fourteen and I was twelve. Then she went away from home to school. The intimacy with the younger sister lasted until I was thirteen and she was eleven.

When I was thirteen I spent a month with some people where there was a boy of my own age. He was from town and knew more about sex matters than I did. While sleeping together one night he initiated me into the act of masturbation, an act which before this was unknown to me. When the orgasm came it thrilled me so that I thought I would faint. I realized then for the first time why animals became so excited over sexual intercourse. No semen came for more than a year after this, and then only a few drops at a time, which gradually increased to the normal amount.

As soon as I had learned the sensation of masturbation and was told that it was the same sensation as that produced by intercourse with a female, I made up my mind to try the natural sexual act with my younger sister at the first opportunity after returning home. When I explained the wonderful delight of my experience to her, she was willing to try it; so we went up into the hay loft and she made ready for me. I shall never forget how it thrilled me when she exposed her organs. Although I had played with them often, the sight of them had never given me such a thrill nor caused such a rigid erection. I mounted her and attempted intercourse, but it would not enter. After some continued

and persistent effort on my part, she suddenly seemed to be struck with a sense of shame and threw me off and refused to allow it. I tried to plead with her but all to no effect. That was the last time that I had the privilege of viewing her private parts. From that time on, both sisters seemed to develop a sense of shame and they would not allow any further familiarity.

They grew up to be very respectable women, both active church workers. They are now the proud mothers of very promising sons and daughters in high school and college.

I never had any way of knowing whether my oldest sister ever practice any form of sex gratification, for we moved to town about the time our intimacy ceased; and then I spent most of my time with boys, while my sisters went with the girls. This meant that we were seldom by ourselves and, as they developed an attitude that commanded respect, I soon refrained entirely from even mentioning anything regarding sex matters in their presence. One summer morning, on arising, I passed the open door of my younger sister, and surprised her in what I afterward decided was the act of self sexual gratification. She was at that time a big robust girl of thirteen. As I passed her door she was lying on her back in bed, the foot of which was towards me; she had all the covers thrown off, with her night dress raised to her breasts, and in this position she was vigorously massaging her sexual organs with her hand. As soon as she saw me she covered herself at once. At that time I did not know that girls ever did or even could masturbate. This sight threw me into a tremendous passion which lasted for more than an hour. After it was too late I regretted that I had not gone in to her and given her an orgasm in the natural way, which I felt sure she must have wanted; but I had no idea at that time that she could experience an orgasm without the help of a man or boy. As it appeared to me then, the sexual act with her could have no bad result, for I knew that she had not yet matured; and I had sufficient knowledge on such matters by that time to know that conception could only occur in a matured girl. My desire was not only for self gratification, but I felt a strong desire to

introduce her to a delight which I supposed she had never tasted.

After moving to town at the age of thirteen, I often saw the boys masturbate; and until I married at the age of thirty, I masturbated regularly about three times a week, very seldom more often, and occasionally I would not indulge for a week. (Once I gave it up for three months, and another time for a year while I had access to a very passionate girl).

At the age of sixteen I learned of the supposed bad effects of the habit of masturbation, by reading some of Dr. Pierce's literature. This alarmed me very much and especially so owing to the fact that I was always disposed of self improvement. For about ten years I constantly worried about this habit and made most desperate efforts to give it up, but without success. At this age (16) I had my first experience with a prostitute. She was young and attractive and guessed that it was my first experience. She succeeded in getting me to acknowledge before the act was begun that I had never been with a woman before. This seemed to throw her into a fit of sexual passion, and she made me strip perfectly nude and she did so herself, after which she threw me onto the bed, and there tantalized me and herself until we were both in a furious passion. Finally she allowed me to mount her, and we then went through a most exciting time, during which I had the most powerful orgasm I had ever experienced and she had two. From that time on I went to prostitutes as often as I could afford it, thinking it would do me no harm, but that it would enable me to break off the habit of masturbation. But it did not work out as I had expected. When I grew older I realized that my failure in this was really my success; for, had I been financially able to visit these women with sufficient frequency to enable me to discontinue the habit I was addicted to, I no doubt would have become diseased and forever ruined.

As it was, I had left home at the age of sixteen and launched out to make my own way in the world. This was in the year of 1891 when it was very hard to make a living with conditions as they were then. I found it most difficult

to clothe and support myself, and consequently had but little extra money with which to purchase satisfaction for my sexual passions. At the age of seventeen I met a very attractive Spanish girl twenty years of age who was a waitress in a restaurant. This girl from the first took a particular fancy to me; but as I was young and inexperienced and naturally reserved, I did not respond to her attentions as readily as I would have done in later years. As a result of my slowness in this respect, one of the male waiters in the restaurant took me aside one day, and said, "Say, kid, you are a fool. If that girl would give me the encouragement she does you, I would be in clover." He then went on and told me that this girl had had a young fellow of about my age who had lived with her at her own home as man and wife, but that she had had a falling out with him and that she had apparently picked me to take his place. After receiving this inside information, I decided to do my part and I invited her to go to a show with me. She readily accepted the invitation, and the following night she invited me to her home to play cards with her and her mother. She lived with her widowed mother, a woman of about forty-five, and with a brother of thirteen. During the evening, she behaved towards me as though we had been keeping company for months and were well-advanced in the stages of love-making. But the climax to my astonishment came when at about 10:30 she said it was time to retire, and she invited me in the presence of her mother to go to bed with her. I blushed and looked puzzled, for my training had been such as to cause me to believe that no girl would ever or could ever make such a proposal to a young man in front of her mother. Her mother then came to the rescue, and informed me that it was perfectly all right. She said that her daughter was of such a passionate nature that it would be cruel to prohibit her from entertaining the young man she loved. She also informed me that to sleep with a passionate girl would be the best thing for my health. I went to her room with her and found her to be all that her mother had claimed: in fact I had no occasion to go to any other woman nor to indulge in any other form of sexual

gratification during the one year that I lived with this girl.

While making my home there, I discovered that the mother and the boy slept together, and the daughter informed me that the mother was giving the boy training in sexual intercourse. This family was not of the class from which I had come; but aside from their sexual habits, they were respectable and well-behaved people. To have known them in a social way, one would never have guessed that their home relations were any different from those of any respectable family. They were not at all vulgar, and would make a good average impression anywhere.

After this I left San Francisco, where this experience occurred; and for several years I roved about a great deal, finally having been in almost every state in the Union. Whenever I remained for any length of time in a place, I planned to get acquainted and to associate with the best class of people. I always attended church and possessed more than an average amount of pride, and disliked low companions; yet in the West, where I spent the most of my young manhood, in the larger cities it was very easy to go in the best of society and still have a lady friend, usually a young or middle-aged widow, who had sexual needs and with whom I could spend some of my time without the knowledge of my friends.

After reaching the age of twenty I realized the danger of relations with prostitutes and took advantage of such opportunities as were available among such women as I have just mentioned. However, though these alliances helped some, yet, to maintain a good reputation, it was necessary to have a clear conscience. Consequently, I had to depend on masturbation for sex gratification a greater part of the time.

At the age of twenty-five, I began to take a great interest in Physiology and in Hygiene, and read and studied everything I could obtain in the line of medical books. In this way I learned the nature of the sexual act and, always having had a disposition to reason and prove out theories rather than swallow them whole, I at once attacked the subject of masturbation in this way. Although I could find nothing

at that time except the strongest condemnation of all artificial means of sex gratification, yet my faculty of reasoning could not convince me that there could be any great difference between the effect of artificial sex gratification and the natural way. After I had arrived at this conclusion, the strain of worry under which I had been for ten years was relieved.

At this time I had become quite nervous, which nervousness I had always believed was caused by masturbation; but once my mind was at ease on this point, the nervous symptoms gradually disappeared, until in a few years there was no trace of any symptoms of unsteady nerves. This improvement was not due to mending my ways in regard to the habit; for, instead of decreasing this practice, I resorted to it altogether, in order that I might more conscientiously live up to the social standing which I maintained. It always troubled me more or less to be having relations with women while posing in the best society and being a regular church attendant.

At the age of twenty-nine I met a girl of eighteen who came from a very excellent family. We kept company with each other for one year and then married. My first knowledge of the fact that a woman could produce an orgasm while awake without any friction on the sex organs was when I once, before marriage, held my wife-to-be in my arms firmly, pressing her against my body, and passionately kissing her at the same time. As her orgasm occurred, it was evidently so intense that she could not control her nerves, and she betrayed herself by a quivering motion of her body and slight movements of the lower parts. I ventured to ask her if I had caused her to experience what I supposed she had, and she blushing confessed. I could but humbly ask her pardon and assure her that to cause her any such experience was not my intention, and that I never knew that such a thing was possible.

On our wedding night sexual intercourse was accomplished twice, each act resulting in a satisfactory orgasm for both of us. The success of this first experience was, no doubt, due to the fact that more than an hour was spent in prepara-

tion. This preparation began with a session of passionate kisses, then gradually progressing toward handling the breasts, and then to feeling her female organs, while she sat on my lap with her clothes on. After I had evidence that she was highly excited, I began undressing her, and to my surprise she made very little resistance. Therefore I continued until I had laid her on the bed in the glare of the electric light, perfectly nude. She was of a naturally modest disposition, and would never have allowed such an exhibition of her charms the first night had I not first got her into such a state of sexual excitement as to cause her to almost lose her sense of modesty. I then undressed as quickly as possible and joined her on the bed in the same condition. She even allowed a thorough inspection of her sexual organs before intercourse. This was something I greatly desired, for I realized that it was my last opportunity to look on the organs of a virgin. Although she had never had intercourse before, I did not have as much difficulty in performing the act as I had expected; however, it took about five minutes to effect the complete penetration. This gave her slight pain, but she assured me that, after the connection was made, there was only the most delightful feeling. She was rather awkward in performing her part of the act at first, but learned rapidly.

For the first month we had intercourse every night, which resulted in her impregnation; for she did not menstruate after our marriage until several months after the birth of our first child. As soon as she knew that she was pregnant, she lost all desire for connection, and protested vigorously against it. At that time I supposed that that was the attitude of most women when in that condition; and I then believed, as I do now, that no woman should be forced to do this act when it was repugnant to her. We then ceased to copulate until about one month after the child was born, during which time I made a desperate effort to contain myself, but, as usual, failed, and again resorted to masturbation. After her first month of honeymoon desire was satisfied, she never seemed to require as much sexual gratification as I did; so, rather than mar the love that existed between

us by continually pestering her for intercourse when it did not seem possible to excite her, I satisfied myself with what I could get, and made the most of it at such times. But for my further needs, I employed the old method of my single days, masturbation.

During the whole of my sexual experience I had a desire, when sexually excited, to bring my lips in contact with the female vulva. I knew that that method of procedure was practiced by some classes of adult persons, but I was at a loss to know whether this was a natural act or a perversion. When a child on the farm, I had often seen male animals lick the female organs, and this led me to believe that it might be natural and that my desire was only that which was experienced by every healthy man. This was a subject concerning which I could not go to any of my friends for advice, and it therefore remained for years an undecided matter as far as I was concerned. I did not wish to place myself on the level of a low debased character, for my ambition was to always maintain a good reputation. However, about eight years after our marriage, while in bed one night in the act of preparing my wife for intercourse, I ventured to inform her that I had many times felt that, if a woman's organs were washed out thoroughly clean so that there would be no odor, to kiss them would be a great pleasure. I had almost expected that she would be shocked at this confession, but to my surprise she looked at it in an entirely different light, and said that if I wised to try it, she would be perfectly willing. On my assurance that it would be a great favor, she got up, went to the bath-room, and washed the parts thoroughly, inside and out. She returned to bed, where I was waiting for what I considered would be a rare treat. Then she lay on her back and drew her knees up almost to her breasts and spread her legs in order to bring her organs as high and as easily accessible as possible. I then placed myself on the bed below her, lying on my stomach, and in this position I parted the hair and lips, and with my lips I encircled the clitoris which was throbbing with desire. I then began a very gentle sucking of the clitoris, which I continued for a few minutes, and licked it with my tongue

in the same gentle manner until my wife groaned with delight and informed me that it was the most pleasurable feeling that she had ever experienced. She regretted very much that it was not possible to couple this performance with the natural act. We continued the act for half an hour, at times stopping for a minute, for the purpose of preventing her from getting too near the point of orgasm. For variation, I also let my tongue play along the inside lips, first one side and then the other, and also dragged the tongue along the bottom of the vestibule from the vagina to the clitoris. Another form of this play which appealed to my wife was to draw in the clitoris with as much of the adjacent lips as my mouth would hold, or, in other words, I would take a mouthful of the delicate parts, including the clitoris, and hold them perfectly still with a strong suction for a minute. This would give such a sense of pleasure that her intense feeling could be detected by a slight quivering of the whole body, and sometimes by a vigorous movement of the hips. In this act she always helped more or less by a movement of her hips, which she could regulate to her own satisfaction, for my body was not upon her and she was perfectly free. After a half hour of this intense excitement, she informed me that she could stand it no longer, and she insisted on an orgasm. Then I mounted her, and with one furious plunge, I inserted my almost bursting penis into her vagina, which was virtually flowing with lubricating fluid. Only a few furious motions on her part as well as mine served to bring for both of us at identically the same instant the most pleasurable orgasm we had ever experienced. ever, after that, did I hesitate to suggest this act, and never was it refused when she felt any sexual need.

Still I was uncertain as to whether it was right or not until I recently found a medical work which indorsed this method of female excitation. Later I read a book written by a well-known medical authority in which he described this act and claimed that it was often practiced by girls in young ladies' nunneries, in female prisons, and in harems. His comments on this practice were that, when practiced between females to the complete gratification of the passion, this

was not harmful, and that the worst that could be said of it was that it might, if practiced to excess, come to be preferred to natural intercourse with a man, in course of time. Since I have learned how some of the leading medical authorities look upon this act, my conscience has ceased to be in any way disturbed over it. I can say that this one method has added a great deal of pleasure and happiness to our marriage relations.

Now comes the question: What effect has all this sexual experience had upon me? This is difficult to answer, and conclusions can only be arrived at by looking myself over at the present time in order to detect any apparent weakness if there is any. I have no way of deciding what I might have been had I lived otherwise.

The following will speak for itself:

I began life as a rather delicate child and remained so until about fourteen years of age. At about the age of twelve my parents were afraid that I would go into consumption. I began to improve in health at thirteen or fourteen and never had much trouble during young manhood, with the exception of nervousness, which developed at about twenty-five (this being the period during which I was much disturbed by the belief that masturbation would ruin me). However, this gradually disappeared. I have had four or five cases of sickness since the age of maturity, but these were only temporary, and my general health has gradually improved since my boyhood. Today, at the age of forty-five, I am in excellent health, and look somewhat younger than the average man at that age, regardless of the fact that from the ages of thirty-two to forty-two I constantly overworked. Physically, I have color and as good a complexion as I have had at any time during my whole life.

As to my mental condition, it was always easy for me to learn while in school, although I had but little public school education. I started school at the age of eight and left at fifteen, after which I made my own living away from home. During my young manhood, I took up and mastered several lines of study, all of which I learned very rapidly, although

some of these courses were pursued with great difficulty. These studies did not interfere with positions which I held. During my whole career I was very ambitious and aimed to be second to none wherever I was employed. I mastered all the lines of the wood-working trade and finished in the building trades as an architect. I then took up different lines of metal work, and succeeded in establishing myself in mechanical engineering. I then went into business on a shoe-string, so to speak; and now, after twelve years in business, I control a manufacturing plant, the product from which is sold in nearly all civilized parts of the world.

What I have accomplished has been done single-handed, and I have always been too independent to accept assistance from any friend or relative since I was fifteen years old. Now, at the age of forty-five, I have sufficient ambition left to be making plans to take up a medical course. I still find it as easy to learn as ever, and my memory, which has always been excellent, is still keen.

With regard to my sexual power, it has not begun to wane, but, on the contrary, it is stronger than it has been at any time during my whole life. Up to the age of thirty I could not indulge in sex gratifications more often than four or five times a week without noticing bad effects, while at the present time I can indulge twice a day regularly for months at a time without any apparent bad results. I might add that this excessive record can be made during the spring and summer months but not during the winter. In the sexual act I have greater control over myself than I have had at any time during my whole life. In intercourse I have little difficulty in meeting my wife in the climax, whether she be slow or fast.

My present state of good health leads me to feel different, with regard to the effects of masturbation, than I did in former years, for I believe that my experience proves the theory advanced by the older school of medical writers that the bad results from masturbation, as they are pictured, are greatly exaggerated by them, and that they are greatly in error. They claim that the habit weakens and destroys the passion. In my case my passion has increased. They

claim that it causes man to lose his desire for women, but this is not true in my case; for I have always been, and am still, very fond of the gentle sex. I am always much attracted by women and am very fond of their company. They claim that it weakens the brain and body, but I am stronger, mentally and physically, than ever. They claim that it kills ambition, but this does not bear out in my case. I may be an exception, but I do not think so. I believe that moderate artificial sex gratification is less injurious to the nervous system than constant sexual torment, which I believe produces an unrest and nervous strain.

I do not think that young people should be frightened about such things, but that they should be told the truth. My judgment is that sex gratification for those under the age of puberty cannot be of any value or harm, unless the subject has developed a passion which is, as with more matured persons, tormenting. I am firmly convinced that artificial gratification, as a relief for an aggravating passion, will certainly prove beneficial instead of harmful.

CASE 505. Female, age 34, good health, married fifteen years, four children, all healthy. She came from a line of ancestors with good character, her grandfather on father's side being a Methodist minister, her mother's people also being very pious and well esteemed. Relatives all of average health and long-lived. Father was of an adventurous disposition and lost his life in the Klondike. Mother now fifty, and although well preserved is of a nervous disposition. She has been a widow for twenty-two years. Mother's only sister well preserved at age of fifty-six, after having sixteen healthy children. This lady has two brothers, and twenty-six, the other thirty-one, both in good health. She has been in good health always, never having had any sickness excepting influenza, from which she recovered without any after-effects excepting impregnation, which occurred during an irresistible fit of sexual passion during the course of this disease. She is of a nervous disposition, is bright and has always been able to learn very easily, but has a poor memory, which seems to be characteristic of her mother's family. Her first recollections of sex experience are of when she was

about eight and an older girl gave her and her brother three years younger some sex information; but she does not think she was masturbated at that time. Her next recollections of sex experiences are with a girl of her own age. At this time her mother was employed in a dress-making shop; and it was the girl's duty to do certain housework on returning from school. She usually had the girl above referred to, who was her next-door neighbor, help her. On these occasions this girl and she used to get together on the bed in mutual gratification of their passions. Their method of indulgence was mutual licking of the clitoris, also by so arranging themselves on the bed as to bring their private organs together, after which with a firm pressure with the organs in contact they would begin a movement of their hips which caused sufficient friction of the sensitive tissues to produce an orgasm. She thinks that this intimacy lasted for about a year, after which the other girl moved away. Their indulgence was about two or three times a week. At their last meeting neither of them had yet reached puberty. Shortly after this experience she tried several times to have sexual intercourse with her brother, who was only nine or ten years old. Their attempts always failed, as they would imagine they heard someone coming when he was about to effect an entrance.

Once at the age of fourteen, shortly after her first menstruation, a neighbor boy of eighteen came to the house when she was alone and tried to get her to go into the wood-shed and have intercourse, but she was afraid to do so, although the suggestion caused her to become very passionate. She remembers of being passionate ever since her experience with the girl, but does not know her condition previous to that, or whether she ever experienced an orgasm before the age of twelve. After the age of puberty she developed a sense of modesty and felt that sex acts were wrong. Therefore she only indulged in masturbation when the passion was strong, usually when taking a bath. The excitement was brought on when bathing her private parts, as she always used her fingers instead of a sponge or washcloth, as they were not so rough, and consequently not so irritating to the tender parts.

She soaped her fingers and worked them around between the lips and the clitoris so as to thoroughly clean every part. By the time she had everything clean and sweet, as she terms it, her passions were so aroused that she could not resist the temptation to continue the manipulation. This tickling of the parts gave her great pleasure and she would continue it until she was in a tremendous state of passion. Then she would take any available instrument, usually a hairbrush handle, and insert it into the vagina, when she would work it back and forth until the orgasm was effected.

For some time she kept a short piece of broom handle hid away in the bathroom for this purpose. She claimed that the broom handle caused the greatest pleasure on account of its more perfect fit. During these acts, when operating the instrument in the vagina, she claims to have enjoyed it most when instituting at the same time a movement of her hips, as if reaching for the male organ. The orgasm was sometimes so intense that it was with difficulty that she could refrain from screaming or groaning; but these exclamations of joy had to be repressed, as they would arouse the suspicions of her mother, who was usually in the next room. During the act of masturbation thoughts of the young man she most admired came. She always wished to prolong the act so as to get the greatest amount of enjoyment, but found this difficult, as she soon became so anxious for the orgasm. She often required two or three orgasms in succession to quiet her passions. This rather even course of procedure kept up till she began to keep company with her future husband at the age of eighteen. During her one year of courtship, especially during the last four months, the engagement period, her passion was greatly increased. Often after her fiancé had held her on his lap, indulging her in passionate kisses previous to bidding her goodnight, she would be left in such a state of excitement that after a time she could only quiet herself by masturbating three or four times in succession. She claims that even this excessive indulgence did not seem to have any noticeably bad effect. She always experienced a feeling of relief and went off into a sound sleep, from which she rose in the morning perfectly refreshed.

She never worried about the harmful results of the practice because she had never read anything along that line; and although she had heard of the act as injurious, the information did not come from a source which she considered reliable, and so it had little effect.

At the age of sixteen she belonged to a Sunday-school class taught by a man. All the girls were very fond of this man on account of the great interest he took in them. They used to make a practice of calling on him at his office when they happened to be downtown. On the occasions of these visits he entertained them in his private office; and with this young lady as well as with some of the others he at times became quite intimate. Once he took her on his lap and kissed her, but she did not think much of this, as she supposed he was simply trying to supply a fatherly love, which she had not had the privilege of enjoying since losing her father at the age of eleven. The next time she visited him he did the same thing; but this time he talked to her in a very nice way about sex matters, and progressed so far as to get his hand on her private organs. This produced passion, but in an instant she came to herself and broke away from him. After leaving his office she decided not to visit him again. She had reason to believe that he accomplished his object with one of the other girls of his class; and another girl who was a particular chum of hers said he had been familiar with her but did not acknowledge how far he had gone.

She married at nineteen, and had intercourse twice the first night, which resulted in a satisfactory orgasm both times; but she did not experience the intense pleasure which came later, after all embarrassment had worn off. During the following months she and her husband indulged every night, using every position they could think of. She did not menstruate after her marriage, as she became pregnant at once. As soon as she knew she was pregnant she lost all desire for intercourse; and it was not indulged in again until about six weeks after the child was born.

When the child was four months old, her husband took a position five hundred miles from home; and she went to live with her mother until he was sure of remaining in the new

position. It was four months before she joined him, during which time she often became very passionate. She tried to control herself, but often had to resort to masturbation.

Four months after her husband's departure he came down with appendicitis and was taken to a hospital for an operation. She joined him at once on hearing of this, living with some friends while he was in the hospital.

While he was convalescing she rented an apartment and furnished it ready to begin housekeeping as soon as he was able to leave the hospital. As the time for their coming together neared, she became very passionate, for her thoughts dwelt on the sexual pleasure she expected him to give her.

However, her disappointment was as great as her anticipation had been, for on their meeting she found that, due to his long illness, he was impotent. She tried every way possible to cause him to have an erection, but all to no effect.

She caressed and loved him every night as they lay in bed, and expressed her intense desire for intercourse. On the fourth night he responded enough to fondle her, which made her hopeful; but still there was no erection, though he did manipulate her organs, which caused her great excitement; and she encouraged him to continue it, as there seemed to be no hope of getting an erection. She helped along by a movement of her hips and soon had an orgasm, which greatly relieved her but did not entirely satisfy. She wanted him to continue this and give her two or three orgasms, but was afraid he would think she was getting base and sensual. She encouraged him to repeat the act each night for about two weeks, shortly after which his power began to return, and natural intercourse was re-established.

A year and a half later she became pregnant again; and this time her passions remained normal for the first two months. About six weeks after the beginning of this pregnancy her husband was forced to leave California, where they then lived, on a business trip East, and was unable to return until one month before the child was due to arrive.

Almost as soon as she and her husband were separated her sexual passions became very violent and continued so until

the child was born. She refrained from masturbating for fear it would be detrimental to the child, until she was nearly frantic.

She explained her condition to a young married friend, who told her that she herself was in the same condition when she was pregnant, and that the child would be marked if her craving was not satisfied. She also wrote and explained the case to her husband; and he advised her to masturbate, as it could not possibly do as much harm as the constant craving for sexual gratification. He also told her that he did not think it would do her any harm. After reading the letter containing this advice she went to bed with the determination to completely satisfy the craving if it took all night. She was in a high state of excitement, and began the operation with the insertion of a slim, round bottle; and after a few minutes of vigorous manipulating she had a severe orgasm which caused her to tremble so as to shake the whole bed. This was not enough to quiet her long pent up passions; so she began a gentle handling of the external parts, allowing the bottle to remain in the vagina. After ten minutes or so she was again so excited that she seized the projecting end of the bottle and made violent in and out movements with it which resulted in a second orgasm. She then felt somewhat quieted and lay perfectly motionless for about fifteen minutes. She withdrew the bottle and again began feeling the parts, which by now were flooded with the lubricating fluid. Spreading her limbs as wide apart as possible so as to open wide the vulva, she drew her finger up between the lips tickling the clitoris a little each time it came up. This produced intense passion; she soon inserted the bottle again, and this time worked it in the vagina for twenty minutes or more before she would allow herself the climax. This she finally brought on with a rush, resulting in the most intense orgasm of the three, which seemed to satisfy her. She felt ready for sleep and slept until five in the morning, when she woke in a state of sexual excitement which she allayed by gentle manipulation and the bottle, causing an orgasm in fifteen or twenty minutes. During the remainder of her hus-

band's absence her hand and the bottle were freely used; and she obtained both relief and pleasure.

During the entire period of this pregnancy she was in the best of health, and she experienced much less discomfort than during her previous pregnancy.

Her husband returned when she was eight months along and found her of a tremendous size, even though she was naturally plump. Early in the day of his arrival she received a wire saying that he would be home at 7 P. M. The anticipation caused her passions to rise, and this increased till they met that night in the longed-for embrace. On retiring to their room she hastily undressed and threw herself upon the bed in a perfectly nude condition. Such a sight, which was a most welcome one to her husband after his long absence, produced the effect on him which she had intended. He could hardly get his clothes off fast enough; but when he had disrobed he threw himself on the bed in the same condition as she, perfectly nude. He took one of her breasts in one hand and her private organs in the other while he gave her a few long, passionate kisses. Afterwards he sucked the breasts for a few minutes, then turned his attention to the vulva, spreading the lips apart and examining thoroughly, then playing with and gently stroking the parts till the lubricating fluid flowed freely. This love play caused him such tremendous passion that he could continue it only a few minutes, after which he placed himself crosswise of the bed, just below her and underneath her raised knees. Thus lying on his side he entered his now almost bursting organ into the vagina to the extreme depth. Then the natural movement began, which she claims gave her the most intense enjoyment she had ever experienced. The act did not last long, as both were so excited that it was impossible to prolong it. Even yet, after eleven years have passed, she still considers this particular act as the one which stands out above all others for intense pleasure.

This pregnancy ran two weeks longer than expected; so she had six weeks with her husband after his return before the birth of the child. During this time they met frequently

in the sexual embrace without, apparently, anything but the best results. Sometimes the act was performed while she stood on her hands and knees, and her husband came on her from behind, in the quadruped position. In this position his body lay upon her back, while his arms encircled her body and he manipulated her breasts with his hands, which added greatly to her sexual excitement.

After the child was born she decided to have no more children; and so measures were taken to prevent conception. For the most part withdrawal was practiced, which seemed to be the safest; but it was not altogether satisfactory, as it sometimes left her unsatisfied. However, on such occasions her husband always brought on her orgasm with his hand by a gentle manipulation of the clitoris.

They were very fond of practicing the prolonged act so much recommended by physicians, as the husband had excellent control and could prolong the act for an hour or more without difficulty, his method being to work the organ back and forth in a very slow motion until their passions had attained a very high pitch, then to lie motionless for a few moments, then begin again. When this had been continued as long as desired the climax would be brought on with a rush, and she always wanted the last stroke to be made with a furious plunge and then held still with the greatest possible pressure, while the thrill shot through every nerve in her body. Meanwhile she made a circular movement with her hips, evidently to get a vigorous orgasm of the clitoris as well as the internal orgasm.

She claims that the excitation of the clitoris produces a different orgasm from that produced by internal friction. She also claims that before marriage she could get the most enjoyment only when coupling internal friction with friction of the clitoris. She believes that girls who satisfy themselves entirely by friction of the clitoris, which she understands to be the popular method, miss a great part of the possible enjoyment.

About four years after the birth of her second child, when in bed one night preparing for intercourse, her husband mentioned to her that he had often thought that if a woman's

privates were perfectly clean there would be great enjoyment in sucking the clitoris. This suggestion at once recalled her youthful indulgence with the girl and threw her into a tremendous passion. She volunteered to cleanse her parts and try the experience.

Her husband did not know until after this experiment was over that she had ever before had any such experience. He had never dared to suggest it before, thinking it would shock and disgust her. The result was exactly the contrary, as it filled her with passion and met with her ready approval. She soon had her vulva thoroughly washed so that there was not the slightest odor so common to the female organs. Returning to the bed she placed herself in position on her back with knees drawn up to her breasts and legs wide apart, making the private organs as high as possible and perfectly accessible. She then assisted her husband by spreading the lips with her fingers while he encircled the clitoris and adjacent parts till he had a mouthful, then held them perfectly still with a strong suction, while she sighed with joy. The act was continued by a variation of oral excitations, such as licking the clitoris with the tongue, also drawing the tongue up between the lips, and along the inside of each lip. After this manipulation had excited her almost to the point of madness, her husband came over on her and plunged his throbbing organ into her vagina, which then required but a few strokes to send the thrill she so much desired quivering through her whole body.

Seven years have passed since that night; but she still looks for the exquisite pleasure about twice a month. This, which she considers the extreme of sexual pleasure, always takes place on Saturday nights, after she has had her bath and is thoroughly clean.

This lady is now in better health than ever before in her life. She is full of enthusiasm. She has since before her marriage been a leader in Christian Endeavor and missionary work.

CASE 510. I am a male, twenty-six years of age, with blonde hair and blue eyes. I have attended schools all my life. My family history is negative, except for the fact that

my maternal uncle was a very irritable man and died of bromism at forty-five, from taking great quantities of Bromo-Seltzer.

When four or five years of age a precocious lad of about the same age came to my home and we played with each other's organs, but no erotic results are remembered. My mother came upon us suddenly, sent the boy home and me to bed, and threatened to tell my father if anything of that nature happened again. I never played with this boy again. Mother meant entirely well and told me that God would not love me, because the sin I had committed was very wrong, and she told me how much father would be displeased.

While spending some weeks at the farm of my grandmother, I compared "smutty words" with another boy and each tried to outdo the other in coining them. I forgot all about the boy and do not even remember his name.

I was sent to a kindergarten in the city where a delightful girl was my teacher. I fancy that she was rather young and when I went to the toilet, I could not button my trousers. I created quite an excitement and demanded that she come and "button me up." She thought that I had been very bad and she made me sit with the girls. It must have been that I had my choice as to who was to be my seat mate, because I picked out a dark-haired girl with whom to sit. She treated me very kindly and I became madly in love with her. When her mother came to take her home, I insisted on going with them and I did. I think that I walked home with her for five or six years after this and we became very dear chums. She was sent to another school and our daily walks had to cease.

When I was thirteen years of age, I picked an acquaintanceship with the son of a French doctor, and one day while at this boy's home, he and the son of a scavenger taught me the process of auto-erotism. I had an emission, but this pained me considerably.

There was at home an old edition of Fox's "Book of Martyrs" which contained wonderfully drawn wood cuts of the process of torture that the early saints had inflicted upon them and I recall very vividly my excitement at looking at

these pictures. My aunt thought that I was going to be a preacher, and she fostered my perusal of this book. These experiences took place very early and they are among my earliest remembrances.

Another boy of the neighborhood, with whom I was very friendly, and I, when about six or seven, constructed the most vivid pictures of tortures upon little girls of our acquaintance, and especially upon one whom we considered to be a tattle-tale. We went so far one day as to procure an old grate, and we decided that we would roast her *a la St. Laurence*. We also procured ropes and build a fire in the woods, but the girl did not come out to play. We were chagrined at this, but decided that we would do it when we got the chance.

There was big grove near my home and we two boys used to go there and play with ourselves, and I fancy that fellatio was performed. I remember distinctly our investigating each other in the act of defecation. We would belabor each other with sticks on our bare nates. We initiated smaller boys into the mysteries of beating and we had much "fun" in getting a new boy to whip, which we did with a gusto. We never played with the girls in this way.

This boy had a very beautiful sister whom my brother was running around with at the time, and we often wondered what they did when they strolled through the woods in the twilight. I asked my brother about it and got a drubbing. I threatened to tell father about it and the walks stopped.

Then this boy decided that we should know the difference between a girl and a boy, and I went up into the woods and came upon a little girl who had a paralyzed arm and leg from poliomyelitis. I asked her about it, and she began to cry and when I had about made up my mind to investigate for myself, her wails became so loud that I ran away. I told the boy about this experience and the next day we went into the woods together and we found a group of girls picking violets. I enticed one to a more secret nook, and while I watched, he threw her down, and as she kicked and screamed I put my hands on her moms. We spied a man coming and I gave the girl a terrific scratch and we ran

as fast as we could. I saw this girl many times after this, but she never seemed to recognize me.

Our parties in the woods continued during the summer months for several years, but we never got a girl into our clutches and we were never able to torture one.

When I had learned masturbation in the manner described above, I became an adept and practiced it many times a day. My brother, who slept with me, noticed it and gave me a raking for it and threatened to tell father. I never liked my brother as I should after this. We were always having terrific quarrels, and although both father and mother tried to find the reason, they never succeeded. During these later years I found that my brother was against me, because I had stopped his tete-a-tetes with the sister of my friend, and I disliked him for orating about my auto-erotism, when I knew perfectly well that he was doing it himself and would not admit it. It has only been during the past few years when we were grown to be men that any friendliness at all has existed between us.

I told the French lad about torture, and we decided to try it on a rather loose girl who was in our class at school. She came to his house one afternoon and we were ready for her. After some rather coarse conversation, he slipped up in back of her and threw her and I threw a towel around her throat. She did not resist a particle, and we had her clothes raised and were taking down her drawers, when the mother of the French boy entered the house. We quickly put the room to rights and the girl assisted and when the mother came upstairs, we were studying geography as quietly as if nothing had happened. At this house I became very interested in a picture of the pregnant uterus which we found in a copy of Gould's Dictionary, and we often masturbated while looking at it.

I masturbated constantly, but although I was never brilliant, I always kept up with my work. About this time I became very friendly with several girls in the class who were not noted for their chastity, and much lewd talk occurred. One day paper tape measures were handed to us by a store-keeper, and the girls, while in the dressing room, measured

their legs, beginning at the ankles and working well up to the groin. The boys looked on and thought it great fun. These same girls were often in the company of several of my friends, but I was always out of the parties. One day, during a series of captain-ball games, which were held in the school yard, these girls decided to climb to the top of a rather high brick wall which bounded the yard on one side. I was quite interested in this procedure, and all the boys who were present helped them to get up there. One girl got stuck when about half way up, and I took her foot in my hand to boost her further, and, of course, had an opportunity of looking up her clothes. I recall very vividly the excitement this caused me. We boys paraded around the wall and looked up many times during the course of the game, and when I reached home, I drew pictures of the girls' underclothing and masturbated. Every opportunity I had after this to see a girl's underclothing, I revelled in. I even stole a pair of drawers from a clothesline in the back yard of one of the prettiest girl's homes, and I was greatly elated. Needless to say, I masturbated with these in my hand, and perhaps I put them on. But imagine my chagrin when I heard the mother of the pretty girl tell my mother that someone had stolen the drawers of the colored hired girl.

I went to High School and got into all kinds of scrapes, which were purely boyish mischief, and I caused father a great deal of trouble in having him come and straighten out things with the head-master. Although all the boys, or nearly all of them, were having their affairs with girls, I was so busy as editor of the school paper that I had no time for such foolishness. Then I was appointed secretary to the Professor of English, and I spent many hours in his office. It was there that I saw my first erotic literature. I read Fielding, Dekker, Beaumont, Fletcher and Middleton. The professor also had me work on a paper which he was to read before a body of educators, on the erotic in literature, and the best means to expurgate certain books in order to render them suitable for school use. I became very interested in this work, and read many a book in order to save him the time, and then I wrote a synopsis of the erotic

episodes that occurred therein. The professor of French lent me a great many books and novels to read because of my proficiency in that language, and on reading them I found that they were all rotten. It was during this time that I read Balzac's "Physiologie du Mariage" and the "Contess Droll." It was not long before I told my English professor that I thought nothing clean had been written, and he told me that what had been written was merely the descriptions of the normal human passions, and that by the time I became a man and married, I would find that my own experiences were pretty rotten. I have proven this to be the case.

I had been in High School about a year when a new family moved into the house next door to ours. There was a sweet little rose-cheeked girl there and I decided that I liked her. This at first sight. I learned to know her very soon, and I won her confidence in a surprisingly short time. The woman who cared for her was her stepmother, and she beat her and her sister and brother very often for the slightest misconduct. The brother was perhaps eighteen and the sister twenty, but they had their punishment regularly. The woman was very nice to my mother and they became very friendly, although mother disliked the way she talked. She was the foulest mouthed woman I have ever seen or heard of. I fancy that in the ages gone by she was a Cockney fishwife. Mother was rather afraid of her, because she thought that if she did not treat the woman nice, she would make up some lies about her (mother) and would spread them throughout the neighborhood.

One day this little girl came to the fence which separated the yards of our homes, and was crying. She told me, after much solicitation on my part, that the woman had just beaten her. She showed several black and blue welts on her arms. I was very sorry for her and told her so, and I became infatuated with her. We had many opportunities to talk things over, and her story of this stepmother's cruelty to her husband's children was the most pitiable thing I have ever heard. For some unknown reason, I persisted in having the details of the punishment, and I noticed erotic symptoms

when the girl told me that not long before the woman had made her strip naked before her brother, and she beat her with a broom handle until the girl fainted. The brother seemed to be absolutely helpless at first, but he finally began to thrash the woman. She then turned on him, knocked him downstairs, and he broke his arm. After that the beatings had been more numerous. I was at the house one day when the girl had broken a dish, and her stepmother told her to go upstairs and strip and that she would come up to her presently. I realized what was going to happen, and I pleaded with her to leave her alone, but this only increased the woman's wrath, and I was told to leave the house and never show my face inside it again. After the beating the doctor was summoned. These occurrences seemed to draw me nearer to the girl, and after her convalescence I kissed her, and we believed we were engage. All that summer while I was in the country at the farm, I had dear little letters from her, and we corresponded very frequently.

It was during this summer that I met my chum, and we used to spend the night in each other's homes. We slept together and we pledged our friendship every night. We slept with each other's penes in our hands, and the friendship we made at that time was never wavered one iota.

A girl of about my age and who was known to be the worst girl in the countryside, came to our neighborhood and we were left together for a time. I did not know enough to realize what she was after, and when the thought did come to me to try and feel her legs, she said, "You go and fool with X (my city girl), because I won't —— you." I was enraged at the inference and I pitched her out of the house.

We boys went swimming every day, and we had quite a time comparing penes, and imagining ourselves in intercourse with the girls. One day I found that the girls were perched on a bank above the swimming hole, and were watching us. This enraged me, and as the girl with whom I had had my experience was the ringleader, I took her down the bank and threw her into the shallow water.

I went with the rosy-cheeked girl all through my High School years, but I had again become acquainted with my

dark-haired chum of years before. When X and I had a quarrel, I called on the dark-haired girl, and we became just as chummy as ever, and played several gamees of tennis. The quarrel was shortlived, because the girl found that the quarrel was brought about by one of the stepmother's lies. I continued to go with the girl next door for a period of months, and we became very confidential with each other. During the time I was away in the country, she went visiting in an adjoining state, and her frequent letters were very sweet. Very suddenly all correspondence stopped and I was terribly hurt. I wrote many letters imploring her to give some reason why the letters had stopped, but I never heard a word. I heard later from her stepmother that she had married her paternal uncle on the day of my last letter from her. This nearly broke my heart.

I had entered college during this time, and my studies kept me very busy. My old friend, the dark-haired girl, lived nearby, and we became acquainted again. I told her all about X, and she sympathized with me. We began talking about our careers, and we decided that we would go to Medical School. We took our pre-medical work together and studied together. Then we worked in the Surgical Clinic at the hospital for a time, and we learned to know each other better than ever. Then she went away to a distant city, but, although nothing was said definitely, we were practically engaged before she left.

I have neglected to tell of a peculiar thing which happened during my High School life. I studied with a lad who was the best athlete in the school and one night, I never could explain the reason, we began discussing erotic things, and the study hour ended in mutual masturbation. Following this, we performed mutual fellatio many times. This lad was one of my best chums, and we thought absolutely nothing of our peculiar get-togethers. While I was in the service, he died in a western camp, and since then I have missed him very much. There are certain things which I feel I could discuss with him better than anyone else. I have it in my mind that, although these acts were purely homosexual, there was no homosexuality in them (that is, in the

accepted sense of the word). We did not think we were bad, and his morale was the finest I have ever known of in a boy of his age.

During two years of Medical School, I corresponded almost daily with the dark-haired girl. I really felt that I loved her. There was absolutely nothing erotic in our lives. When she came home on vacations, we would discuss our work thoroughly and fearlessly, and through all the years that we were together, we never even kissed. We spoke our minds fearlessly and we talked very plainly. I remember on one occasion we were discussing the physiology of menstruation, and I had my first erection, that is, while being with her. I asked her if she knew the anatomy of the male genitalia, and she said that she did. Then I asked her to explain the erection that I had at the time, in view of the fact that nothing erotic was being discussed. She said that she believed it to be perfectly normal under the conditions and immediately changed the subject. I feel that we were drawn closer to each other by this peculiar conversation.

I had become the student of one of the greatest physicians in the city, and I had ready access to his great library. I read sex books omniverously, in order to find the solution of masturbation and the cause of my erection during my conversation with Y, the dark-haired girl. I found nothing but dire threats against auto-erotism, and I became afraid that I was doing myself great wrong, although I never was in better health.

Y was my girl for about three years. One day, after a particularly hard and gruelling night at the hospital, and I was very fatigued, she teased me about a very little thing, and I became enraged and tore my fraternity pin from her frock and handed her back the ring I had worn constantly for nearly ten years. I returned all the letters she had sent me and demanded mine. Then I wrote her several sarcastic notes. I masturbated a good deal after this, but never with Y as my image.

I went into the country and met a really beautiful girl who was teaching at the little school in the village. My buddy had become engaged to the other teacher, and we

talked marriage and marital life through the long summer evenings. This made me lonesome and I saw that the other teacher was a good girl for me. I took her to our house and while there I kissed her and she kissed me. She was very sentimental and she loved long drawn-out kisses. We were together many, many times, and one day while walking together, I put my hand on her buttocks as we walked along, and she did not seem to mind. We never went beyond kissing. I went to see her many times after returning to the city. When she left for another school in a distant state, we corresponded for a while, and then the letters stopped and that was the end. Z is married now, and she named her firstborn for me.

Another girl who had visited the village invited my chum who was in the city with me, to come and see her and bring me along. (In the meantime, his girl's brother had made a fuss when my chum went to visit her at her home, and when he found that he would have to marry her family if he married the girl, he let matters drop, and although she wrote many letters for his return, he turned them all down. She wrote me that I might try and persuade him to return, but do what I would, I could not change him. The girl has since died, and I believe it was entirely due to my chum's inconstancy.)

I called at the girl's home and enjoyed myself very much. I went again when my chum had left, and I can say that I took his girl because he really believed that she was his girl. This girl was my first vampire and she was some vampire. A brunette, who dressed exquisitely and always dressed according to her surroundings. My fall occurred one night when she was dressed in a wonderful black satin decollete, and we were in a room furnished in red. She lit candles and played soft music on the piano, and I kissed her and had an orgasm. I never dared go farther because of my erotic condition. Later, mutual friends told me that she had been engaged all the time of our tete-a-tete, and that she was merely doing it to pique the other fellow. They married, and when I last called at their home, they were very happy.

Some years before this, I had visited the home of one of my brother's chums, and had become very friendly with his younger brother. They had a sister about two years younger than I to whom I paid no attention at all. I fancy that I was filled with X. I visited there many times, went on long canoe trips with the brother, and I had many happy days there. Our families were well acquainted and I was always hanging around their home when in the vicinity. One day, when my brother's chum was at our house, he mentioned that B (his sister) was a beautiful little girl. I pricked up my ears, and I decided that the next time I went to his home I would look this girl over very critically, and I wondered why I had not noticed her before. I went up there very soon after the remark had been passed, and I found her to be almost perfect. We went in bathing together, and it was not long after this that I was calling on B and not on her brothers. We began to be sentimental and we kissed and hugged each other for hours in the moonlit evenings. We went canoeing together and lunched in the woods and loved each other with an abandon of delight. Absolutely nothing took place except this kissing. I decided that between Z and B, I liked B the better.

B had a peculiar habit of stroking the palm of my hand when she became excited, and while talking this phase over with my chum, he thought that she desired intercourse and suggested that I try it out. She was not my girl, so I did not hesitate a particle, because if she did get cross, I had some other girl to consider my own. I called at the house, and sure enough she did the selfsame thing again, and while she was sitting on my lap with her arms about my neck, and was kissing my forehead in her best style, I let my hand rest on her ankle and proceeded to feel her leg. She said nothing except wanting to know why I did that, and I told her it was an expression of love. I had reached about halfway up her thigh when she smacked my face and I was very angry and left the house without saying another word. We had corresponded off and on during our little love affair, and when I found that I had no girl at all, I wrote a letter of apology, and was received again, but in a far cooler manner. I de-

cided that I really liked her and tried to make amends, and in a few months we were back at our old tricks, but no feeling of her legs took place.

I was summoned into the M. R. C. and went to camp. Later, when on leave, I met a girl—a distant relative—who stayed at the house for a few days. I came to the realization that she was a rare beauty and that she was of the type of A. I admitted to her that we were going to have a splendid time together, and she seconded the suggestion.

That night, while I was asleep, I was awakened by something touching my hand, and I was startled to hear a voice very close to my face say, "Dear, I love you so that I am lonesome for you." I was rather frightened for fear that someone would hear, and I told her to go back to her room, and that I would come to her in a few minutes. I soon followed her to her room. We kissed in a way I had never experienced before. Saliva was exchanged, and we drew each other's tongues into our mouths and had a very delightful and needless to say, erotic time. I put my hand upon her mons and found that she was menstruating, and I had to content myself with her breasts. I fondled her and sucked her nipples, until she had orgasm, and then I made her hold my erect penis. She did more and put it in her mouth, and performed fellatio. When I had had orgasm, I returned to my bed and tried to sleep.

The next four days were filled with the same experiences, only increased a hundred-fold. I had her strip naked, and although she wanted me to do the same, I refused, but she was always ready for fellatio and was never satisfied. She swore that she loved me and only me, and after she went home, I received many letters, sometimes two a day, in which she swore her love and affection. While at the house, she made it her business to tell her friends that she loved me, and made herself very foolish all the way round.

I masturbated continually after this and always had her nates as my image. I went to camp and stopped masturbating for a period of six weeks and was feeling splendid, when one of my men brought out a collection of French photographs, which started me off on my erotic journey. I

began to masturbate in the confines of my little office. (I had been appointed librarian of the camp.)

I made the acquaintanceship of a delightful lad from across the continent, and I told him about my affairs with my cousin, and he suggested that I go and see her at her home. I went to see her and my reception was tremendous. We were left alone for one whole day and we spent the day stark naked. We did not have intercourse, because I felt that we might get into serious trouble, and I had made up my mind that I would not marry her, and if I went to France and left an offspring to be born in my absence, trouble surely would come. So I controlled myself, and she tired me out performing fellatio while I titillated her clitoris.

On my return to camp I was worse off than before. My chum said that I had better cut the whole thing short, because he felt that she was absolutely sincere, and I did too. So I wrote her to cut out the soft stuff, and that I was through with her. She wrote agonizing letters to me which remained unanswered, and she even journeyed the two hundred miles from her home to the camp to see me. My captain had ben posted, and he told her that I was not at the camp any longer, although the facts of the case were that I was holding a class in English literature in the next room to his office at the same time.

I was transferred with a promotion to another city, and the affairs of my work absorbed all my attention, and I ceased masturbating for the time being.

While waiting for my discharge at a camp near B's home, I visited a nearby town, and during my visit, I talked with her eldest brother over the 'phone. He suggested that I write to her and tell her about myself, and that she would be pleased to hear from me. I wrote tat night, and I called the next day. Our acquaintanceship was entirely different, and her mother told me that she had been true to me all the time. We had many heart-to-heart talks after this, and we came to the realization that we truly loved each other, and we have since spent happy hours together and loved in the old-fashioned way but sincerely, although intercourse has not been attempted.

Just preceding my departure for the Army, Y heard the news and called me on the telephone at the hospital, asking me if I would call before leaving. I did and we had a long talk, but we decided that we were not meant for each other, and we parted very good friends. Since then she has written me four times, and I have answered all these letters.

This is my sex history. I have masturbated continually from the time that I was about thirteen years old. I have always been secretive, but not from fear. My readings of the sex literature, which have covered four languages, had led me to believe that masturbation was very debilitating to the individual, but I have found that I am of normal weight for my height, and that I am as physically perfect as can possibly be. I have a slight myopia, but glasses give me 20/20 vision.

The psychology of myself I have tried to read, but I fail. These are facts. A woman's nates are always before me when I masturbate. I have taken a large clinic in a great city hospital where I have charge of the mercury inunctions of perhaps two hundred women a week. The nates that I massage are not erotic to me, but when I see these women lift their clothes to expose themselves and place themselves in position for the inunction, I am affected.

I have neglected to say one thing. When I am saying good-bye to B, I have a peculiar position which I hold her in. When I kiss her I have my arms about her waist, so that her mons is placed against my symphysis. I press her firmly to me and she kisses me. Then she becomes almost limp in my grasp and I carry her to the soft, kiss her good-night and leave her immediately. It has grown to be a habit and she seems to expect it. Although I realize that her clitoris is being excited by this manoeuvre and I further feel that she has an orgasm, I do not believe that she knows that such is the case, and I did not, until I was discussing this history with an eminent sexologist who explained the affair to me.

I expect to marry this girl in the very near future, and I believe when married, all my erotic temptations for others

will cease to exist, and I further feel, that although I have had this tremendous history, I go to her absolutely clean in heart, and that I will make a loving and appreciative husband.

Promiscuity has never been indulged in, because my good sense tells me that it is all wrong, and I can relieve myself in exactly the same way without running the risk of injuring myself in so doing. Although I have this auto-erotic habit, I find that by expert analysis my seminal secretion is perfectly virile. This analysis was performed by the professor of microscopy in my college, and he is a man whose word can be relied upon.

I also neglected to say what had become of X.. Two years later I found that she had had a stillborn child. Still later the second of my namesakes was born. We have often been together since then, and she is perfectly happy, and I guess it was for the best.

CASE 520. Sex, male; age, 27; hair, dark brown; eyes, dark hazel.

I am in good health, have little sickness—nothing but measles, chicken-pox, whooping cough, while quite young, tonsilitis rather frequently until several years ago, and mumps with mild orchitis on the left side this past December. I am inclined to be nervous and worry about my health and affairs. (I believe that I use suggestion to my detriment rather than my benefit.)

Mother and father both inclined to be nervous, no rheumatism or tuberculosis, and little or no sickness. They doctored themselves considerably, magnified little ailments, and worried. Their use of suggestion in my raising is, I believe, responsible for my use of it, in that they were continually impressing upon me the idea that I must be very careful of myself, thus keeping approaching sickness always in front of me.

My early sex impulses are not very clear in my mind. However, I will attempt to recall and arrange them.

1. My mother told me not to play with my enis—(this when I was quite young—3—I do not recall that I was play-

ing with it or that I had a desire to play with it, only that she conveyed the idea that it was very wrong and I am certain that if I had been handling myself I stopped).

2. Had desirable sensations from sitting astraddle objects and leaning forward—4—thoughts, if I recall correctly, were usually cruel.

3. Was attracted to girls—though without being conscious of the attraction or reason—quite bashful, especially with certain few girls that I liked best.

4. Was taught the act of masturbation quite young, and at the same time to endeavor to use the anus of other boys. (I disliked to have my anus used.) My early attempts at masturbation were rather quickly replaced by day dreaming. While feeling that this was bad and hiding it, yet I do not recall worrying over the effects of it nor thinking it anywhere near so bad as intercourse with a girl.

5. Day dreaming has occupied the largest part of my sex life. I pictured both myself and others with girls that I both knew and did not know. I never arrived at an orgasm, nor endeavored to by masturbation (with one exception, which I will treat later), but continually excited myself by these pictures. Both tenderness and cruelty were manifested, though there was usually but little thought or emphasis on this phase of the union. Somewhere in the earlier day dream period I began to mechanically excite myself by pouring water on the glans penis while bathing and on one occasion followed this with masturbation of the more usual type, obtaining an emission and orgasm. The sensations were so powerful that they scared me and I endeavored to withhold the semen. I felt weak from the excitement, swore to myself, "never again," and for more than seven years—(13-20)—kept the faith. I was conscious of a feeling of wrong both mentally and physically from this act. Unwisely, I suppose, I did not fight harder against the day dreams. I remember pushing them back time after time, only to welcome them later. I believe that this continual desire with no outlet led to an increase in my nervousness—it was during this period that I became conscious of my heart's beating at times, that its rate increased with thinking

about it and with attacks of indigestion, and that I began to suffer from frequent indigestion.

6. I began to associate more intimately with girls at about my eighteenth year, having no intercourse but loving and in that way further stimulating desire.

I have always refrained from promiscuous intercourse for several reasons, although the desire for it has been and still is enormous. The reasons are:

1. A Sunday School teacher impressed upon me that if I wanted a good clean wife that she would want a good clean husband and that I should be both willing and able to give her what I expected from her.

2. I did not want to ruin an innocent girl.

3. I did not wish to feel forced to marry a girl who was willing to take a chance.

4. I did not wish to get a venereal disease.

I have always had a feeling of respect and desire for matrimony; have always kept a little mental home for the one woman, and contemplated marrying her with much hope and pleasure.

At about the age of twenty I met a girl of about seventeen and became very strongly attached to her. Her attitude towards me, as I sensed it, was rather indifferent. I doubled my efforts to win her and though disheartened occasionally by the persistence of my rivals, I finally won her.

The following is a short synopsis:

Met her.

Called.

First kiss.

First proposal within five months; she neither accepted nor refused me, and I continued to propose at irregular intervals.

Finally accepted with parents' consent.

We were in the habit of going up the Penobscot River canoeing and as the evening approached and it became dusk we would spoon. Sometimes in June, something happened that was unusual. In the canoe we used a lot of pillows and would sit or rather recline almost to laying down beside each other. On this occasion while spooning something led

me to raise myself and lean over her and as I did so she spread her legs apart so that we were practically together but for her clothes and mine. We were both upset about it and I immediately paddled down the river, put the canoe up and took the young lady home. From that time we had sex to fight good and proper. In August a worse thing happened. We had for some time purposely avoided the river, but on this occasion I explored her genitals and inserted my penis, immediately withdrawing it, and as on the other evening of weakness, prayed her forgiveness, entreated her to marry me and felt miserable. There was absolutely no resistance, and though no pain, and probably considerable excitement, no pleasure or desire manifest on her part. This I can only recall through later happenings since I was too much under the influence of my feelings to do more than stop the proceedings. At first she believed that the mere entrance was all that was necessary to conceive and expressed a desire to end it all. She had since told me that she decided to marry me or no one then. To continue the confession, we fought, failing every once in a while until she did marry me the following June. We have one child, a beautiful healthy boy.

Now there are some matters about our union which we need advice and help and for which we will be more thankful than for anything else in the world.

My wife evidences no sex feelings or desires. She has never had an orgasm either during intercourse or upon my attempts to excite her by manipulating her genitals or breasts, and never a desire for intercourse, rather the opposite. She objects to having her breasts touched and I am not positive that her clitoris is developed and responsive as I infer it should be, if for her desire is increased by handling these organs and if with that increase of desire her clitoris should enlarge, then she does not respond normally, for this does not happen, or at least has not happened to an extent that I could recognize. She is growing more and more to dislike intercourse and even on the occasions on which she submits herself I feel like a beast to treat her so, not that there is pain, but her attitude towards it is such that it make me

condemn myself. I endeavor to excite her, but with little success. She complains that her breasts are sore the next day if I play with them ever so gently; further I have not been able to locate her clitoris and her genitals are not responsive in feeling or an other way except precoital flow. I am very much attracted towards my wife and our inability to enjoy this privilege is very disturbing and worrying. She is willing to try most anything and wishes she could enjoy and respond to my advances, but so far has not been able. I have been practicing masturbation to some extent and she has aided me in this direction, but it is hardly satisfactory to me as a permanent arrangement.

I hoped when enlisting in the army, during the late war, that when I returned the absence might have changed things. However, upon my discharge I found no improvement.

The following is an attempt upon my part to explain our conduct.

My wife, I believe, is perfectly normal physically, but will not and has not let herself go for several reasons:

I. Fear of having children—caused by the shock of the thought that she would have a child unmarried (in the canoe on the river), aided by the feeling after marriage that we could not afford to have a family. (I work for the U. S. Government, on a moderate salary.)

II. Over modesty. She seems always conscious of her body, avoiding me seeing her naked or with her breasts or genitals uncovered.

I believe that I am normal, but that I have been careless through ignorance. I expected on my honeymoon that my wife would enjoy intercourse as much or more than I would. I expected to get more pleasure even from her enjoyment than from my own. When I found she didn't have the feeling I anticipated, I was disappointed and unable to help her since I attempted to prolong the act but without good results. I want to apologize for giving all my attention to my own needs and desires in these pages, but since my wife has agreed to submit her history I thought it best to let her tell it.

CASE 521. Sex, female. Age, 24. Brown hair. Dark hazel eyes.

I am in good health and have been all my life. I have had whooping cough, measles, chicken-pox, mumps, and tonsilitis. My mother has had good health except for rheumatism. My father was a healthy man so far as I know. He killed himself when he was 65.

I had no sex training whatever and was not interested in the talk at school among girls—would much rather play games, boys' games preferred. I rode horseback considerably until eighteen. I never masturbated and did not know there was such a thing till I was married. On one occasion while taking a bath I let the water run between my legs. I don't remember any pleasant sensation, at least I only did it the one time and thought no more about it.

I have never day dreamed. Pictures and literature have never affected me. When a child I always read boys' books.

When six years old a playmate told me where babies came from—this caused no sensation, curiosity or thought.

When nine years old I saw two dogs incoitu—an older bo standing near me asked how I would like him to do that to me. I told him, not at all. I had no sensations nor any disturbance in my regard to the boys' friendship.

When ten years old I went out into the country to visit an old man and his wife. This man was a friend of the family and I had a casual liking or him. The first afternoon at his home he tried to put his hand under my dress, at which I became frightened and cried. He had me promise never to tell anyone about it. From then on I was afraid of him and stayed with his wife all I could, going home as soon as I could. I was always afraid of him after that experience and whenever he would come to our house I would make some excuse to leave.

My mensees began when I was thirteen and it scared me. I had heard that this started the day you were fourteen and that if it started sooner you would die. I expected that my mother would at this time tell me everything I should know, but I was away from home, visiting at the time they started, and my mother not being with me I never learned anything at this time and my mother has never told me anything whatever about myself.

When about five years old an insect bit me on one of my breasts and some older girls teasing me about it embarrassed me very much. A girl in school with me had large breasts and another girl told me that they were large because she played with them. Large breasts have always been very disgusting to me, so also is any display of them. At thirteen when my breasts began to get a little larger I pinned a towel around myself. However, I did not continue this long as I never got very large.

When fifteen I was operated upon for appendicitis. I had known the doctor for some time and was very fond of him. He was very affectionate with all the girls and though I never liked to kiss or be kissed I did not mind his kissing me. The last time he came to see me he put his hand under the cover, rubbed my knees, and wanted to know if the muscles were sore. I was excited and did not think that he should do this, but I did not say anything.

I met my husband and at the time did not like him especially. He came to see me right often and I began to like him better than I had ever liked anyone else, chiefly because unlike other boys he did not attempt to kiss me or talk about love. After we had known each other for awhile he proposed that I marry him, but I didn't accept, for I didn't think I loved him well enough. My mother thought he was such a nice fellow and would let me go places with him that she wouldn't let me go with others, one of which was canoeing. I had never been allowed to go canoeing before and I was very fond of it. Soon we began to stay up the river and spoon in the evenings, then one night we laid on top of me for a minute or so. As soon as we realized what we were doing we went back and did not go up the river again for some time. I was very much ashamed of my conduct and did not have the same respect I formerly had for my future husband. Finally we went up the river again and on one occasion I became very much excited and did not realize what we were doing—he put his penis into my vagina, withdrawing it immediately. I did not know but what we had already done enough to make me pregnant and I was very scared and wished to jump into the river. He told me that

what we had done was no sufficient for me to conceive. However, before reaching home I made up my mind that I would marry him or no one. I felt very guilty and did not care to meet anyone I knew. We continued to go up the river about twice a week and most every time we did this, though I do not understand why I allowed it, as I never had an orgasm and my only pleasure consisted of being as close to my husband as I could get and hugging him.

We were married (secretly) and before the canoeing season of that year started my husband sold the canoe in order not to start our former practice until our marriage was announced.

Now after being married five years, intercourse has become repulsive, even hugging and kissing, which I know will lead to intercourse, does not appeal to me as it used to. Most of all I cannot bear to have my breasts touched, something my husband seems especially fond of doing, they seem to get sore and sensitive to the rubbing of my clothes across the nipples. My husband attempts to excite me by playing with my privates, but no pleasure accompanies this and there seems to be a little gristle that sometimes hurts when rubbed across.

My husband is very unhappy because of my attitude towards sex and I am anxious to do anything in my power to straighten things out. We would both be very thankful if you would help us in any way.

I have always felt that it was more my fault than my husband's that we acted as we did in the canoe up the river and after each trip I would declare that we should never do it again.

CHAPTER VIII

BRIEF MENTION OF CASES ILLUSTRATING THE NECESSITY OF UNIVERSAL KNOWLEDGE OF THE PSYCHOLOGY AND ART OF LOVE

A knowledge of the art of love is necessary to insure that men and women of good minds and high aims keep moral and happy, monogamous and healthy. Married people must have a knowledge of themselves and of each other, and such confidence in each other that they can be free with each other, act out their real selves and express themselves trustfully each to a sympathetic mate. I will cite Case 318 in this book where for many years there were serious difficulties; also Cases 500 and 505, where there were no serious difficulties. Those who have read my other books will remember many cases there illustrating this point.

The following brief excerpts may help to a fuller understanding of this matter:

A college woman and a professional man had been married six years and had two children. They were the best of upright Christian people. Neither knew anything about sex and both were too ashamed to talk these things over with each other or with anyone else. The man thought the sex life low and degrading; he also thought loss of semen very injurious. He did not consider that the woman had needs, and knew nothing of how to conduct intercourse. Neither did she. Their relations were very infrequent and no preparations were made. After a year or two she began to be nervous and wakeful, and hysterical after intercourse, and finally began to have conscious desire. She realized that something was wrong and obtained through a friend some recent sex literature which she read.

She readily saw what was amiss, and began to create delay

in intercourse and do her part as best she could, and in this way obtained orgasms occasionally and improved greatly in health; yet she continued to suffer very much from unsatisfied desire. In the meantime, her husband had become very nervous, but consistently maintained a policy of repression, thinking that intercourse once in two or three weeks was injurious. He worried constantly about health and business. All this time he had frequent persistent erections, and evidently had to use much will power to keep from intercourse, while his wife beside him had to exercise great will power to keep from asking for it. He was so reserved and ture on the subject not talk about it. But his wife, a very tactful woman with great ability, almost unconsciously modified his ideas, to some extent.

This woman is as certain as I am that their nervous afflictions and increasing ill health and unhappiness were entirely due to the fact that they had been married and turned loose together—deeply in love., to be sure, but entirely ignorant of what love meant to either of them after the wedding ceremony.

A young man married a young woman. He had had plenty of instruction in the art of love, and was not afraid to get more. She had the ordinary New England girl's fear of sex and had developed very late. She was inclined to look upon sexual intercourse as unnecessary and a concession to man's passion. She finally talked these matters over with one who had investigated extensively along this line, and she was brought to understand that conjugal love was wholesome, moral, delightful and necessary. Even then, the utmost tact and some time were required before she responded in any marked degree to her husband. But careful and tactful, gentle and loving provocations finally led to sex feelings of increasing strength and frequency, and after a year or so she began to have occasional orgasms. These increased in frequency until she became fully responsive during her first pregnancy.

Older people are prone to say that sex knowledge, while useful for the young, has no significance for the old. Their

day is past. It is too late to profit by a knowledge of the art of love, etc., etc.

Don't be too sure about this. It is doubtless true that the majority of valetudinarians, of hypochondriacs, of snapping and snarling, pessimistic, sour-faced men over sixty and the weasened, dried-up, wrinkled, doleful, dour, calamity prophets, funereal-faced women over fifty, are the direct consequence of a sex life brought to a premature close after a life of improper sex living. As a rule, this condition is not a result of sexual vices or excesses, but of repression and maladjustment due to fear and ignorance, and resulting in early psychic impotence. These people are not generally hopeless, by any means, and with them the art of love works wonderful transformations. I am thinking of four cases, or four couples, making eight persons. One, the first case of this kind that I remember, consulted me over twenty years ago, and the other three within the last year. I have no idea how many similar cases I have seen in the intervening years, but certainly a goodly number.

The four men were all over sixty, the four women all over fifty-five. None of these men and women had had any knowledge of the art of love. They had merely stumbled along. Two couples had been pretty happy much of their married lives, two couples not happy or contented. All the wives had remained faithful. One man had, for a time during the fourth decade, had relations with another woman, and had repented it all his life afterwards. All these men had ceased having sexual relations with their wives from one to four years before they consulted me. All thought themselves impotent. The men were all semi-invalids or neurotic. Three of the women were neurotic and one I do not know about.

I record a brief history of one couple which is very nearly identical with the histories of the others.

The man is sixty-one. He never had intercourse before marriage, but masturbated moderately till shortly before that event. He was frightened in his youth by quack literature, and has always felt that masturbation injured him. He was married at twenty-one, having no sex instruction other than that gained on the street.

The woman is fifty-nine. She masturbated moderately from early girlhood until her marriage. She was very much ashamed of this, and thought it very injurious. She was married to the man mentioned above at nineteen.

They had intercourse daily at first, and later three or four times a week. Though ignorant, they soon became fairly well adjusted. She usually had orgasms in intercourse at the same time that he did. They took the sexual life as a matter of course, and devoted little time to it. With children came cares, worries and gradual diminution in sex manifestations. Worry increased and nervousness appeared, particularly in the husband's case. He considered that intercourse was bad for him as he grew older, worrying over the supposed effects of his masturbation in youth. Finally, they began to sleep in separate rooms which were not adjoining, and intercourse was indulged in less frequently. The wife missed this very much, but was afraid it would hurt him, and was ashamed to ask him for it. During the last two years there has been no intercourse whatever, and during the two previous years there were but few (usually unsuccessful) attempts.

The man is completely broken down nervously, and is in great anxiety about business and health. The nervous condition of his wife is not as serious, but her physical condition is unsatisfactory.

He was examined and encouraged to believe that he was not really impotent. His mind was completely freed from worry over his fancied indiscretion. He was told never to sleep alone another night as long as his wife lived. He was urged to renew his acquaintance with her by going to entertainments with her, reading with her, embracing and kissing her whenever there was an opportunity, and it was suggested that he should, with moderate frequency, go through the preliminaries of intercourse with her. He was also told that, if she responded to these stimuli and had strong desire, and he was not able to perform his part, he should relieve her manually.

She was also instructed to encourage him in every way and attempt to stimulate him while he was stimulating her,

and to show no disappointment, if he was not at first successful. He was given some pills, said to be aphrodisiac, which had, in all probability, little other than mental effect. He was assured again and again of the distinct therapeutic value of renewed conjugal relations, and as frequently told that his impotence was probably psychic, resulting from care, worry and separation.

Within three weeks had had a perfect satisfactory erection, and the yhad intercourse which was completely satisfying to both. It is impossible to say whether he or his wife was the more pleased with the result. Within two weeks this experience was repeated. Less than a year later they have intercourse on an average of twice a week. He desires this, and he feels that it benefits him. His wife has an orgasm invariably. They have both gained in weight, are cheerful and happy, and the health of both is better than it has been for many years.

Friends and relatives look at them in amazement, and say, "What has worked this wonderful transformation?" They are still guessing, but you and I know.

One of the others, a man also sixty-one, recovered his potency under similar treatment, and has intercourse with his wife once in ten days. Another has desire, and is successful once in two weeks.

The first case seen twenty years ago recovered his potency at the age of sixty-three after the sex function had been in disuse about three years. At first, he had intercourse about once a week. There was gradually diminishing frequency for the next seven years, when he became really, physiologically impotent, and well reconciled to it.

Another type of case must not be forgotten in this connection. I refer to the not rare anomaly of a woman who imagines herself to be entirely cold, or to the woman of similar type who, knowing what sex desire is, and experiencing it at times, is unable to have an orgasm in the ordinary way, but may experience one if her husband stimulates her clitoris sufficiently.

A woman who had been married fifteen years and who had had four children consulted me on account of distress-

ing conditions in her family life. Appropriate questions revealed the following story. She had had many illnesses during and since her girlhood. She never had experienced any erotic feelings either before or after her marriage. She had been taught to regard sex as something never to be thought of and not to be mentioned above a whisper. She loved her husband and had never loved anyone else. He loved her and had been faithful; but soon after marriage he began to show disappointment because of her failure to respond to him sexually. He knew little or nothing about preliminaries, but felt that she ought to enjoy intercourse. He prolonged the act, or repeated it, hoping to awaken her interest, but all to no avail. As time went on, the act, at first slightly disagreeable, became actually repulsive to her, though she endeavored to conceal from him the state of her feelings. His disappointment increased, and he became taciturn and less affectionate, and finally fault-finding and over-critical. She began to realize that she was not like the ordinary woman, and wished that it was possible for her to enjoy his embraces, and she was in a state of constant perturbation, fearing that he would cease to love her. She had no realization that her sex starvation, or failure of sex-cultivation had anything to do with her own continued ill-health.

It was necessary to show this woman that, in order to be happy in her married life, and to retain her husband's affections, she must change entirely her original point of view, and devote study and thought to the physical side of love. Of course this was difficult for a person of her bringing up; but she tried faithfully, and finally accomplished much in this direction.

I discussed both with her and her husband the various details of the art of love, and urged the study of this subject as a recognized part of their daily life. After three or four talks, her fear and reserve were largely overcome, and they were left to work these matters out for themselves.

When next I saw her, nearly a year later, I was surprised at her improved appearance. On inquiry I learned that there had been a great improvement in her home conditions.

Her husband was now very affectionate and delighted with her. She had learned that she was not different from other women, but that, by gentle preliminaries, she was soon led into a highly erotic state. The development had been gradual; and up to that time she had not been able to experience the orgasm in the normal way in intercourse; but her husband was able to produce this readily with his finger on the clitoris. They were approaching nearer and nearer to the climax in intercourse, and they felt certain of complete success in the near future.*

I was consulted incidentally by an educated married woman who had been happily married ten years and who had a fine family of children. It seems that, though she and her husband got on well together, she had some qualms as to her part in the conduct of the marriage relation. At the time of marriage her husband had understood fairly well the art of love as to preliminaries, and could delay the occurrence of his own orgasm a reasonable length of time. He understood that his wife should have orgasm with him and was very desirous to have her do so. She was reserved and self-conscious, having inhibitions as a result of the old sex teachings, and a feeling of shame on account of occasional masturbation before marriage. The husband had no opportunity to overcome this reserve, since she did not explain these matters to him fully.

Not being successful in producing an orgasm in the natural way, he finally discovered that he could do so by titillating her clitoris. This abolished all desire with her, for the time, though he began intercourse after her orgasm had occurred. He was anxious, naturally, that she have another

* Between the time of writing this and sending it to the publisher I have learned from the husband the present status of this case.

Now, a little over a year from the first consultation, he resorts to the ordinary stimulations of nipples and clitoris. This takes nearly half an hour. Then they have intercourse, lasting ten or fifteen minutes, when she invariably has a natural and delightful orgasm.

He says: "We are both happy beyond expression. I was skeptical at first; for I did not believe it possible that one who had been so long without any sexual feeling, and to whom intercourse was so repulsive would ever show any desire for it. The result seems to me miraculous. We never really lived before."

orgasm when he did; but she was unable to accomplish this; and, not wishing to disappoint him, she led him to believe that she had a second orgasm at the time that this occurred. This appeared to satisfy him; and she herself had no special desire, since she had an orgasm via clitoris nearly every time they had intercourse.

Still, she realized that this orgasm was, in a way, artificial, and it was not completely satisfying; and she was not entirely easy concerning the mild deception which she practiced on her husband.

I told her of various maneuvers and positions to suggest to him, especially suggesting that he begin intercourse after short preliminaries, before she had orgasm, and continue to stimulate her while continuing intercourse. I also endeavored to change her point of view as to matters of sex, and had her read a good deal of what I thought the best recent literature on the subject. I had opportunity to suggest changes to him, without informing him of the little deception which was being practiced upon him. I told him that certain slight nervous symptoms which were apparent in his wife might be removed if he made some changes in preliminaries, and induced her to participate more fully and for a longer time in intercourse.

A year later she told me that after some skepticism and discouragement, she finally began to have a natural orgasm in intercourse. This was yet of short duration, and some times incomplete; but it was becoming more satisfactory from week to week. Her attitude toward the sex relation was entirely changed and her enjoyment was greatly increased, and she was tremendously pleased with the results.

Asked what she considered the principal reason for her changed condition, she replied that she thought it due principally to her change of mental attitude. Her former self-consciousness and reserve had given place to a feeling that the sex relation was nice and legitimate, and something to be fully enjoyed.

One other case along this line revealed in some recent correspondence, which I quote in part.

Dec. 11, 1920.

My Dear Mr. Robie:

A month ago I learned, through a professional friend, of your book, "Sex and Life," as the best in its field, and have since purchased and read most of it. Like others who read it, I presume, I am at once tempted to join your correspondence school. . . . On a separate sheet I am therefore giving you, in the third person, a hypothetical" problem and asking some questions..

I am taking the liberty of enclosing a check, though I understand how you are quite ready to give advice without thought of it.

My wife has read quite a little of your book too, and I rather think plans a letter to you also. Never having seen thing like this in print before, she has had some mental adjustments to make, to go even as far as she has in accepting your conclusions; but she feels with me that you can help her with advice further; and I hope she does write.

Sincerely,

History

Husband, good health, college and university graduate, no early instruction in matters of sex. Began masturbation at ten or eleven; a year or two before emission resulted. Continued with perhaps above average frequency into college years, and less thereafter. Aggravated probably by phimosis; circumcised at twenty-three, a few months before marriage. Experienced the usual mental depression, due to ignorance of cause and effect. Consulted family physician during college days, and was assured of no injurious results. Never had sexual intercourse until married.

Wife, apparently never any knowledge even of the possibilities of masturbation; and slight sexual desire at any time, even during long engagement. During ten years of a most devoted and intimate married life, has experienced complete satisfaction through natural orgasm only once. Relief accorded as indicated on page 362, paragraph one,

"Sex and Life." (I there advised titillation of clitoris by finger when orgasm could not be obtained in the natural way.)

A certain reluctance to this method sometimes still exists; and the first strong impression on reading your book seemed to be that the more natural result by touching the *cervix* must be obtained. Book first read during pre-menstrual period, and practical hysteria nearly resulted for some time one evening. Everything all right since, and point of view and contentment normal.

Trouble over synchronizing the orgasms has considerably worried the husband. His difficulty is in retarding; ejaculation with orgasm very prompt. Your advice on "preliminaries" noted; but how indulge in these and not accelerate husband also? Inability to satisfy wife has at times apparently produced practically an anxiety neurosis; or, is this psycho-sexual impotence?

What advice have you for both, particularly the husband? Is potassium nitrate or saltpetre of any value?

Is manipulation you suggest, p. 362, permissible either in manual or lingual form from ethical, physiological, and mental points of view?

Dec. 17, 1920.

Dear Sir:

Your letter, check, and hypothetical questions at hand. The check was unnecessary; but since you are so good, I will try to earn it. It really does come handy, as the youngest boy, now in college, uses some money; and I am so swamped with correspondence and general practice, and with trying to finish before the first of the year the book, "The Art of Love," that I have not time to make out bills and collect. I should have had the book done, but have had to go to many places through the summer and have had many here to see me, besides my local work. The publisher was a little previous in announcing it, but now I think that two or three weeks will see it done.

I think it would be well for you and your wife to read

quite a lot along this line. She particularly needs to get accustomed to ideas which at first seem strange.

In advising you I should probably do better to wait until I hear from your wife, as I work somewhat in the dark. There are probably several reasons for her inability to get a perfect orgasm in the natural way. First, you worried for a time, feeling incompetent, thinking that masturbation had proven injurious. You perhaps did not credit unconditionally the perfectly true words of the physician who told you you had not been harmed in the least. If there are any lingering doubts on that score, you should forever drop them. I think you will find enough in my books to definitely settle that matter. Such worries may have had some influence in causing early orgasm.

Second, having from the first evidently the correct idea that you should give your wife the orgasm, and failing to do so in the natural way has gradually become a source of worry to you; and you think of this and worry about your fancied incompetency during the act. Any fear or worry of any kind at such a time, is likely to cause premature ejaculation, or incomplete orgasm and pleasure, or imperfect erections of short duration, or all three.

The remedy is to drop all worry of every kind. Convince yourself of what is undoubtedly the case, that you are perfectly competent. Spend a lot of time in working this out with our wife, and enlist her full sympathy and co-operation.

Can you not, while preparing her, lying, say, with her in our arms, one hand toying with her nipples, the other with her clitoris, forget our own feelings, think of your work, or any other subject? Let your erection entirely subside if it will, and when the time comes and she wants you, let her help bring it back, if you cannot immediately revert to the subject. This takes practice, but it can be done.

On the other hand, perhaps you do not have intercourse enough, and are in a state of repression. If this is the case, as soon as you get her moist by playing with her, insert and have an orgasm. Then stay, and keep playing with her nipples or clitoris or both until you have another erection,

or withdraw and keep stimulating her until she is excited thoroughly. Then if you have difficulty in getting another erection, let her help you. This will do no harm. It is better for you to have three or four orgasms at one session if you can get her to have one with you, then wait till you can repeat the process, even if it is a week or two, rather than keep at it every day, or two, or three, and not get response from her.

If it is impossible to get response from her in the natural way, your method, or any method similar is justifiable and necessary, morally, physically, mentally. You speak of the lingual method. I do not remember that I speak of this in "Sex and Life," but I am mentioning this with illustrations in the "Art of Love." Your wife inevitably, sometime in her girlhood, got some impression of sexual matters. She very likely saw some sexual sight or other, and had some sexual feeling at the time. This may have been long since forgotten, or forced out of her mind. This might make her crave certain things or make certain things repugnant to her.

Look at cases 331 and 330, p. 167, "Sex and Life." A further elaboration of that woman's case is this. After they had read my first books, and he had tried all proper forms of preparation, it was found that, while her breasts were somewhat sensitive, she flew into a panic and lost all her feeling as soon as he touched her clitoris. It seems she had told him of her early auto-erotism, but had not gone into details. They finally came to see me. He is a distinguished professor, she highly educated, wonderfully fine people, dead in love with each other; and yet they had almost broken up because of not getting adjusted.

I said to her, "There is something that you have not told or have forgotten." She said there was, and insisted on telling me it in her husband's presence, though he offered to leave the room. Here is all there was to it. She had told him of auto-erotism in a general way, but as a matter of fact her first experience with it was when lying on a veranda on a western ranch at four or five, and a fly crawled over her clitoris and awoke sexual feeling, and she had an orgasm.

She afterwards allowed flies to do this, and she never before told anyone of it, because she felt so horribly ashamed and humiliated about it.

I soon showed her that that was nothing to be ashamed of, and told her that now it was off her mind she would not resist but would love to have her husband caress her clitoris. Within three or four days she had an orgasm, he stimulating the clitoris until she went wild with desire, then beginning intercourse.

These are the happiest people you ever saw. They have intercourse sometimes twice, sometimes five or six times a week, averaging three or four. Invariably she has a delightful orgasm. They say that they never knew before what love and marriage were. He is as happy as she; both are in the best of health.

I relate this, not because there may be any analogy, but to show you people how trivial a thing it may be that prevents perfect adjustment, though you people are already adjusted better than many couples.

Let me be hypothetical. You spoke of the lingual method. That may mean that you have seen this maneuver, which is general in the lower animals, or that you have heard it mentioned, or in some way have come to think of it as desirable. On the other hand, your wife may have seen something of the kind, or she and some child of either sex may, at five or six, or ten or twelve, have tried something of the kind. This might make this now seem very desirable or very repugnant.

If anything of the kind happens to be the case, it is just as proper and natural to resort to this method as any, or to any method whatever, as it would be to eat with chopsticks if one had been reared in China, in a Chinese family.

I can help you both more if your wife will write whatever is in her mind, and her attitude toward the whole subject.

If she is shy about telling you all these things, she can write to me, and I will reply to her; and she can show you the letters at once, or never, as she elects. She can put some mark on the letter, which you can write me about—not sign it—just a written or typewritten statement. Then no

one can discover the author, should it fall by accident into other hands.

Of course it is possible that she is one of the women who develop slowly, and has not yet come to full sexual maturity. Particularly I should like to know if your wife gets excited up to a certain point before or during intercourse, and then excitement dies away; or is she going along with increasing excitement when you have to stop because your orgasm occurs? In other words, would she get complete satisfaction if you could continue long enough?

Sincerely,

W. F. ROBIE.

Dear Mr. Robie:

Your welcome answer of Dec. 17 to my letter of Dec. 11 arrived on Christmas Day, which fact I interpret as a good omen for us and indicative of the Christian spirit of service which permeates your work and writings.

We are following your advice and can report some progress, but as yet no completely "synchronized" results. I should like to ask how soon after one orgasm it is expected that the husband should be ready completely for a second attempt.

My dear wife and I have talked over what you say, have read more of your book together, and are mutually working on this problem of the most beautiful physical expression of wedded love. It seems almost absurd for 'old married folks' like ourselves still to have this a "problem"; but from what you say and from what I learn elsewhere, I guess we are in no respect unique.

As you have suggested, my wife has gotten up her courage to write you fully herself; and I know enough of what she has written to know how completely she has poured out her soul in these two letters, and what unreserved confidence she has in you. Woman is indeed a "sensitive plant." "Paradise Regained" is already my new name for my wife!

There is little for me to ask or add until you have read and answered her two letters.

Permit me to compliment you on your ability in letter-writing. It is rare in these days to find one who evidently

reads as carefully and as understandingly the letters he receives, and then answers as fully.

Really, you have given a most remarkably sane, spiritual, beautiful and natural interpretation of sexual relations in your writings. I was interested in the favorable comment on your "Rational Sex Ethics," given by the Journal of the American Medical Association.

I hope to purchase when available your forthcoming book. You say you intend to speak in it of the lingual suggestion. As nearly as I can recall it, I first got the idea from a French treatise on "L'Amour," which I stumbled onto in the philosophy seminar in college many years ago.

By the way, is there a progressive increase in intensity from the manual, lingual, and normal methods of intercourse?

Do you endorse Freud, Brill, and Tridon among the psycho-analysts?

An hour with you I feel would be invaluable, but it is impossible. I fear I have already raised questions which it will burden you several hours to answer.

Evidently we two here have not had the right approach physically to our problems; and worries have had a large part in preventing the happy solution.

We thank you for every word of help so far and for more advice to come. You have indeed the understanding heart.

Sincerely

P. S. I really believe you can help us more if I am a little more explicit regarding both our "progress" and lack of it, recently.

Since Christmas we have had a variety of experiences, among them the most beautiful of our wedded life, others disappointing, extremely.

For example, two hours' efforts New Year's eve (at the home of a friend) failed to produce in her a climax by any artificial method. I attributed it to a nervousness due to the unusual surroundings, etc.

The next day, at home, in the afternoon (Sunday), during a second attempt on my part, my wife experienced the most exquisite result of her life.

I was able to keep the finger on the clitoris while inserting, and the result was as stated; but my erection was only partial and inadequate, and there was no climax for me. That night, however, though I tried again, and finished myself, I could not make it mutual.

Last night again I failed to give satisfaction, though bringing her nearly to a climax, leaving her *wanting* but unwilling for anything artificial; and we slept separately for the first time in years. Our love is so deep in every way, it seems as if this *must* work out.

The Wife's Letters

Dec. 28, 1920.

My Dear Dr. Robie:

My husband has asked me to write you; and after thinking over our whole problem in all its phases I feel that the only way I can get any help from this wonderful opportunity is to tell you absolutely everything (which has taken me nearly a month to get ready to do).

From the day we were married, nearly ten years ago, my husband has poured out on me such a wealth of deepest love, sympathy, and tenderness, that it seems wrong for me to ask anything more.

Just a word about him, which will explain later my feelings: He is a leader in the community, a man defined, cultured, honorable, whose motto in life is *service*, a man whose integrity is unapproachable, a leader in business, as well as in professional circles, of high principles, a student as well as a man of action, and above all a leader in our church, a man to whom our pastor often comes for advice—they are fast friends.

The night we were married he promised should be my own; and it was, all in the beauty of spiritual love, with no mention of anything beyond, in a physical sense.

At this time we had been separated for more than a year; and I know now what a gift that meant from a young man of twenty-three—to lie beside the girl he loved—to take her in his arms after more than a year of separation—

and to lie *quietly, talking all night long*—a man who is strong sexually, healthy, normal!

The second night he tried intercourse, with my consent; but of course it was a poor attempt, and that night he began the artificial way.

As the months and years went on, though he did not do it often, and always only because I got no feeling from the natural way, the idea began to dawn on me that there must be something wrong with me physically; for I never felt even an approach to the orgasm during intercourse—and then that I was not a pure woman—and what was worse, that I was dragging a pure man down with me.

I felt that it was all so terribly wrong; and yet it puzzled me to think a man could give a woman such otherwise pure, holy, helpful, and unselfish love; and I knew all the time that he would do anything on earth within his power to make me happy.

This went on for some five years; and then one night, without the slightest warning, during a second intercourse, soon after the first one, and without any preparation by my husband's hands, came my one and only orgasm during intercourse, and then, from the happiness of that moment, I fully expected it always to be the same; but for five years more, never once has this occurred.

During intercourse I have no other feeling but one of overpowering love for my husband, to whom I feel that I am giving my whole self; and yet afterward, nearly always, I long for something more. It is very strong, and often though I have not asked, my husband has given me relief in the artificial way. This has led me through emotions, during the ten years, ranging from desperate longing for the right way, the fullest expression of love, to feeling that I have been so far from being a pure wife in my relations to one of the finest men who ever breathed, that I have tried my best to *kill* all sex instincts; and I always could, except during the first week after menstruation, when my whole being craved the thing which only my husband could give. Then afterward that feeling of being morally weak came; and how I have wanted to turn to someone for advice!

As you can see, I am fully awakened sexually. No woman could help being, with the tender caressing of such a man; and yet there has seemed no way out for me except the one which I have hated.

I cannot understand why if I could experience *one* orgasm during ten years, it seems so impossible to do it again. I do feel that we do not have time enough; for without contraception I have but one week during the four; and of course we cannot be doing that every night for a week—or should we? Oh, how I wish we could work this thing out, now that I know the glory of being my husband's entirely.

Until I read your book, "Sex and Life," the things which worried me the most was—a terror!—which I never expressed to my lover, that I would have an imbecile child from this thing! That our children were perfect, physically and mentally, was a miracle, I thought, and only because I prayed with desperation to be forgiven and helped before their births, and the fact, too, that I kept myself during my entire pregnancies from any sex feeling, though allowing intercourse freely and willingly during the first few months.

Often, for my sake, my husband has tried intercourse the second time, until I was sore and had to stop him, with no response from me, though I have tried.

Now if, as you say, the preparation should be by hand, just how far should that go? Also, we have tried so many positions during intercourse; and finally now always I lie a little toward my right side, which was the position of my only success. No feeling at all ever starts, though many times my husband makes me "finish" first in the artificial way, which almost always leaves me with the queerest feeling of wanting *more* inside, but which is never relieved during intercourse.

We have talked this all over many times, except the worry of the artificial thing; and then my husband knew that I worried, though I did not know that he did until he told me, after reading your book.

It is all such a sacred thing—so beautiful, so holy—and it seems to me we are *ready* at all times for the complete consummation; and yet it is so elusive. Wherein lies the

solving of this wonderful mystery, following the complete union of two souls?

I think you hold it, Dr. Robie; and through your courage and understanding perhaps you can help this one more couple, from your rich store of knowledge.

It seems almost impossible that two people could love as we do, absolutely understanding each other through a perfect confidence in every way, lovers drawn closer each year, on the very verge of solution, and yet unable to work it out! Ten years on the threshold!

Will you teach us to enter?

Gratefully.

Dec. 29, 1920.

Dear Dr. Robie:

Since writing my other letter I feel that there is a little more that I want to add. If I could only talk with you!

Probably I have worried over the relations between my husband and myself more because I have always, in my heart, thought that no modest wife would let her husband touch her with his hand below the waist, though it has always achieved the greatest loving response from me. I have never put this into a real thought, you understand, but know that I felt it, deep down in my heart.

Why I believed this I don't know, except that we girls were always taught how to conduct ourselves with men in general; and that was one of my strict teachings—"hands off!"

I had always supposed before, and even after, marriage that the correct procedure was for a husband to start intercourse, have it, and done with it, nothing more, nothing less.

My dear little mother had told me what it was, long ago; and that I should be allowing the intimate "liberties" of my husband's hands proved to me that I was a coarse woman, instead of refined, sweet, and pure, like my associates!

I had never allowed any man, as a girl, to kiss me, or touch me; and yet now I couldn't resist my husband's hands—there was such a world of love and tenderness in those hands!!

Can you imagine, then, my utter astonishment when I read your chapter on the "Art of Love," to see there before my eyes in cold print, from the hands and brain of a doctor, scientist, and specialist the advocacy and advice for *all* husbands to do to *all* wives the very thing my husband was doing to me, and which I was trying to resist? Like Alice in Wonderland, my wonder grew and grew! I was simply petrified, and read it over and over again! Was it possible I could allow myself to enjoy it?

I have never come so near to hysteria in all my life. I could scarcely control myself! Never did I know that so many powerful emotions could sweep a human body and soul! I was not coarse—just human and natural; and above all, I could love my husband's love. God *was* in His Heaven and all right with the world!

Before I was married I knew vaguely that men loved girls' breasts—and intercourse—; but anything between these two things absolutely never entered my head; and I thought myself a well-informed girl, whose mother had always told her everything!

A year ago, after swimming with my husband, on a vacation trip, after returning to our room at the hotel, when I had no idea of what he was doing or going to do, he "kissed" me, as he called it, producing such a powerful orgasm that I was frightened and asked him never to repeat it. It was such a new idea—so strange—I dared not even think of it again.

Of course he did as I asked until we read your book, after which things seemed to lead up to it so naturally that I allowed it again about three nights ago.

You don't mention it in your book. Please tell me all about that too. It is still so new—somehow I don't understand—such a strange, unfamiliar world to enter. Will you lead me to the light?

My husband has always used such beautiful expressions and endearing terms, with his gentleness, during all his love-acts, that it has made it so much harder to resist!

Years ago Mother told me of a friend of hers who had been married years and years, whose husband had never seen her breasts. As she implied that this was the highest type of wifehood, you can perhaps realize what an impression it made on my mind after marriage.

I still think Mother was right in teaching me these high ideals before marriage. It was just that I needed *you* so much soon afterward, as I need you now, to give me personal assurance and guidance in my eternal cycle, which I have lived over and over again, of resistance, repression, longing, yielding,—and regret!

And everywhere we have lived, so many people have told Mother, and have told us, that ours was one of the *most ideally happy marriages* that they had ever seen!!

Please, Dr. Robie, PLEASE!

Baldwinsville, Mass., Jan. 10, 1921.

Dear Mr.———:

I have written your wife a disjoined letter, in the midst of work, thinking, and dictating.

Yours must be brief. However, I will try to cover the immediate essentials. I congratulate you on having a wife who truly loves and so fully appreciates you. I also congratulate you on the great progress you have made in overcoming the obstacles to a perfect physical consummation of that love.

It depends on the man how soon he can repeat. With one the interval may be two or three minutes, with another fifteen minutes to half an hour. It depends a good deal on how long you have been abstinent, how you are feeling, and how responsive, or seductive, your wife is at the time. I wrote your wife regarding the lingual method; and will only say here that if this contributes to her pleasure, by all means use it, especiall y as a preliminary.

Manual, lingual, and natural would, so far as I can learn, be increasingly erethic. The lingual would give more of a personal, sensational delight, while the natural is more a welding of delightful sensations into a final, mutual soul communion.

I think you are entirely right in thinking that your wife's former mental attitude was the chief bar to perfect mutuality. Your unfortunate experience New Year's eve was doubtless due to attempting new methods in strange surroundings; but your success next day was partially due to her carrying over some of the excitement of the night before; so that effort was not wasted, after all.

It is possible that in your present enthusiasm you are making attempts too frequently. It may be well to have intervals of a few days; but do not sleep separately during these intervals. Do not expect, after your wife begins to have natural orgasms, that the will be frequent at first.

I know Brill, and have met Freud, and heard him lecture; and I endorse most of the views of both. My chief criticism would be that Freud particularly seems not to be sufficiently concerned about the ideal side.

I know of no physician in your section interested or versed in these matters, though there are undoubtedly many such.

I am sending carbon copy of some Ms. by express, which you can return after you and your wife have read it.

Sincerely,

Jan. 11, 1921.

My dear Mrs. ———:

Your letters, one and two, and your husband's letter reached me today. I am dictating to Mrs. Robie all the time I can steal from my practice; for I am determined to finish my book, "The Art of Love," this week.

But I cannot bar to think of your continuing another day or another hour, unless necessary, suffering from self-reproach, as you have done all your married life if, through any instrumentality of mine, it can be prevented.

You know I said somewhere in "Sex and Life" that I considered each couple whom I had helped in any way to make their love more perfect, as the red man considered each additional scalp at his girdle. When the day comes that you and your husband add perfect physical affiliation to your present perfect spiritual rapport, it will be a "red letter" day for me, as well as for you. The consciousness of having been

instrumental, in ever so small a degree, in bringing about the perfect adjustment of one such ideal couple as you two are, would amply compensate me for the years of labor I have devoted to acquiring any small ability that I may have of doing so.

It may be that after revealing your soul to me as you have done, and after rereading my book and letter, you will lose your inhibitions, give up your repressions, and under the improved ministrations of your husband, who is so tender and true, you will find such an evangel of peace, truths, love, and conscious purity that even before this reaches you you will realize that for married lovers "All roads lead to Rome"—that any and all methods that help to make perfect the spiritual aspirations and physical raptures of the loved one are legitimate, pure, and sanctified.

Would that all girls could be taught the ideals that you were taught in adolescence, if they could have at the same time, or when necessary, the knowledge imparted to them that the physical love relation of husbands and wives is just as pure as the spiritual, and that the means of its attainment are multiform, and all proper. I do not need to argue this, as I see that you already comprehend it. It is only a question of your dropping as much of your early teaching as conflicts with the perfect freedom of your husband with your body, and your freedom with his in all the acts of love.

Your spiritual communion, already ideal, will be enhanced wonderfully when you come to delight your eyes in each other's physical perfections, and feel the indescribable thrills that come from the sense of touch. It is perfectly all right, and from health, moral, and religious standpoints desirable that your husband should rejoice to his heart's content in the beauty of your breasts and other charms, and that you should enjoy to the fullest, without shame or the slightest reprobation all his intimate caresses, regardless of whether they are above or below the waist.

There is little to say except to confidently assert that you are on the right track. You only need to give up absolutely all your repressions, to familiarize yourself with the facts of nature which, had you known them on the day of

your marriage, would have kept you from the nightmare of fear and self-reproach which came to mar your otherwise perfect love.

Your poor woman! to have suffered all these years, fearing an imbecile child as a result of the slight artificiality which, since you could not get a natural orgasm in the natural way, probably kept you from a serious nervous breakdown!

Do you know that in early days the Catholic church urged this act if the woman failed to get the orgasm naturally? It was then thought that without orgasm a woman could not conceive. I had a woman sent to me one time, adjudged insane by two physicians, her condition being brought on chiefly by worry, since she could get an orgasm only when her husband approached her from behind. She thought this dreadfully wrong; and so did he, for that matter; yet, as a matter of fact, many women can get orgasm only in this way; and it is just as legitimate as any other way. Another woman whose husband did not understand enough of the art of love to give her an orgasm was nearly insane fearing injury to her unborn child because her desires, unsatisfied by her husband had forced her to auto-erotic relief during pregnancy.

"Lord, how long?"

For your encouragement, I am sending to your husband a little of the carbon copy of the Ms. for the "Art of Love." One section describes two cases, one almost identical with yours, and the other far worse. I first saw both of these cases a little over a year ago, and have learned since the receipt of your husband's first letter that both are perfectly adjusted and happy beyond words. Tacked on to that chapter are portions of this correspondence, which I hope you will allow to go into the book, with this letter. If my camouflaging is not sufficient, make such changes as you and your husband desire.

What more can I say? I think that all that is necessary is for you to give up utterly, and be perfectly pliable under your "husband's hands"; and when you become sufficiently moist and sufficiently aroused, be equally pliable and very responsive during the act itself.

I am going to write him to be a long time about this, and if not successful the first time, to repeat as soon after as he is able. Do not worry for fear this will hurt him. It will not do so. It is better, as I said in my former letter to him, to take lots of time and repeat, and then wait a reasonable time before you try again. You should repose much confidence in him in these matters: for he already knows a great deal about them and I shall give him all the additional information I am able. Be sure to select your own time and place for intercourse, so that you may feel perfectly free, and have no fears of interruption.

As to the "kissing" experience which you mention, that is what it really is. If you both enjoy this, it is still better than his hands as a preliminary; and until you are able to get a perfectly natural orgasm in intercourse adopt any of these ways of attaining an orgasm which most appeals to you. Do not allow yourself to become too anxious about the perfect consummation; and do not go without some sort of artificial orgasm while you are waiting for the "perfect day."

After you have become perfectly responsive in the natural way, there will be no harm in following these other methods now and then if they are gratifying to both of you. In the meantime, be together, sleep together, love each other.

Don't be afraid of your husband; tell him everything that is in your soul. He loves you to distraction. If he calls you "Paradise Regained" now, when you are just beginning to find yourself, what words will express his delight when his every touch, kiss, and sensation are reciprocated by you?

Please write me freely if any further questions occur to you; and in any event let me know of your progress.

Sincerely,

W. F. ROBIE.

P. S. I note from your letter that your successful orgasm came when the act was prolonged, and your husband had repeated. Keep this in mind for the future. I trust that before this you have given up all effort at repressing your desires for your husband, on ethical grounds. Think of the act with him! read concerning these things; and talk them

over together before beginning intercourse. You should not confine your intercourse to one week in the month; but if you do elect to do this, he will probably need intercourse nearly every night, though it is doubtful if you will get much satisfaction after two or three attempts on two or three consecutive days. You should allow your husband, for the present, at least, to continue preparing you with his hands or by other methods, until you are near the orgasm; and then he should keep on stimulating you if possible while he is entering.

Try a variety of positions. I would suggest that your husband will probably be able to prolong the act better if you are above him, astride one leg, and with his hands on your hips. Really, I do not think it is the position, nor the particular manipulation, that causes the troubles in your case, but your state of mind.

I am glad that my words led you to understand that there was nothing coarse in our emotions, to a consciousness that you were a pure and loving wife, that God was in His Heaven and all was right with the world.

Instead of "resistance, repression, longing, yielding—and regret," let your watchwords for the future be joyful acquiescence, naked communion of bodies as pure as your souls are, utter abandon of self in that other self, dearer to you than your own, erethic exaltation of the physical into a spiritual more transcendent than anything your spirit has yet conceived of. That were better than "fifty years of Europe" or "a cycle of Cathay."

Dreams come true. That ideally happy marriage that your friends have seen from the outside will, when wisdom is complete, be perfected on the inside. Then you will endorse the proverb, "Her ways are ways of pleasantness, and all her paths are peace."

Should any man in the future say that my book, "*The Art of Love*," is wrong or impure or unjustified, I have only to cite two such loving souls as are you and your husband, groping for the light of perfect love, and he must be utterly confounded.

W. F. R.

Efficiency and Sex

This subject was suggested by a talk with a man who, though lacking definite symptoms, was not physically robust. His nerves were somewhat shattered; a ten-mile walk would use him up for a week. He was generally below par.

Later in the day, sitting at my desk, there flitted through my mind pictures of ten men similarly circumstanced. These men have been met recently and came to mind instantly, but there are very many more who have come within my narrow horizon, who would answer their description.

Now let us see what we know about these men and see if this knowledge helps us in any way to discover the cause of their mental and physical ill health and lack of efficiency. First, these men are mostly brain workers. One is a doctor of medicine, one a doctor of divinity, one a college president, one a Ph. D., one in big business, one an engineer, etc. All these men are conscientious in the extreme. They have tried to order their lives with the deliberate purpose to sacrifice every thing which did not conduce to mental efficiency and productiveness. They have all rightly argued that lives based on sound moral purpose were necessary for their high aims, and they have lived such lives; yet they have all partially failed to achieve the goals they desired. Rather, they did fail, up to a certain time, like many others whose careers I could sketch.

Why this failure? Let us look into their home lives, their domestic situations for a reason. To do this we must also investigate the lives of the wives of these men. It is a fact that these women, like their husbands, have all, up to a certain time, also come far short of the ideals and accomplishments which they had set for themselves. All these women have been in some degree neurotic. Some have had infatuations, more or less serious, for other men than their husbands. Some have become almost fanatical in their pursuit of some fool propaganda or reform.

To briefly summarize the daily lives of these couples from

the wealth of detail which I have in my possession is no small task, but I shall attempt to do this, leaving out all but the parts necessary to illustrate the points I have in mind. To begin with, all these men and women were moral people of high ideals. They all married for love. Their marriages were what I should call ideal, in that their attractions were predominantly based on personal worth and psychic adaptability, and all were incidentally rather than predominantly sense attractions. All these men and women were sublimely ignorant of the force and value of sex in marriage. The women were ignorant of a man's nature and needs, the men were ignorant of a woman's needs and nature; and all of them, men and women alike, believed that highest ideals, physical health and efficiency demanded that sex relations should be reduced to the lowest terms. They all coveted lives of repression, thinking this necessary for physical strength and ethical perfection. With these premises, these couples attempted life on a super-physical plane. They had no knowledge of the sex psychology of man or of woman, nor did they want any,—they were above and beyond it. Their only concern was to forget and minimize sex. The husband's sex desires compelled some relief which was accomplished by hasty indulgence and self reproach for the same, without thought of observation of the effect of this on the wives. The young wife, often unstirred by her husband's hasty love acts, thought him gross for having sexual desire at all. Later, when she came to a realization that a woman also has tormenting sex desires, she thought herself degenerate or unwomanly for having such desires.

Neither recognized the desirability and delight and perfect satisfaction of perfect mutuality in the sexual embrace; thought both soon recognized that marriage was not what they had expected, that something was missing, that their love for each other, instead of growing warmer and purer from day to day, was growing cooler and grosser. Since marriage was not what had been expected, efforts on both sides were redoubled to develop individuality, and to pursue outside interests. My reasons for meeting these people were that husband or wife or both had become neurotic, or had

become estranged from each other, or had become infatuated outside the home.

As a rule, at the time they came to me, their sexual relations had been reduced from infrequency to once or twice a month, or even once in two or three months, five, ten or twenty years after marriage. In discussing their sex lives, several of these couples told me that they had been informed or had read that once a month was as often as intercourse was permissible for married people. They were horrified and sometimes disgusted when I told them, as I sometimes bluntly did, that once a day would be better in their case, provided the act was perfectly mutual.

These people had often become acrimonious in their conversations with each other. They often occupied separate apartments. They lived their own separate lives. This is hard enough and unphysiological enough for single people, but for married people who love each other to start with it is well nigh impossible, and always disastrous. Quarrels, neurosis, fanaticisms, fads, physical weakness and infatuation, if not infidelity, have always, one or all, been present in both parties, with a marriage conducted along the lines above described. Well, you say, this might have occurred any way—granted—and you also say, when I state that I have known hundreds of homes where perfect sexual affiliation was coincident with health, high attainment and happiness, that there might have been these without the sexual affiliation. Granted also, though I, in a quarter of a century of study of homes, have never yet seen an illustration. But what have you to say when I state from definite observation, susceptible of incontrovertible proof, that the men and women alluded to, and scores who were observed before them, when ready to follow advice and when they were ready for advice before their diseases had become mental or seriously organic, have invariably, by merely studying and loving and satisfying each other and themselves, by recognizing and using their sex attributes, thus obtaining the emotional life and the soul companionship which go with this use, become stronger, more efficient, have forgotten infatuations, have given up divorce proceedings, have become happy, have been

able to accomplish more in a year of natural living than in years of former unphysiological struggle, have, in short, become like the perfectly affiliated couples whom I have mentioned, and whom everyone has noted?

Does not this show that sex deprivation and its inevitable results make for weakness and inefficiency? We already know that proper sex adjustment makes for efficiency. It is just as logical to say that a strong man or woman can be as efficient on a starvation diet as on a proper amount of food as to say that a normal man or woman can be as well and efficient in absolute continence, or suffering from sex deprivation, as when in proper marital adjustment. Logic will not convince, but facts must be admitted for what they are worth.

CHAPTER IX

ARTICLE ON SEX EDUCATION AND VENEREAL DISEASE, "MENTAL HYGIENE," OCT., '20.

Just as I am finishing this book, near the close of 1920, my attention is arrested by "A Consensus of Medical Opinion upon Questions Relating at Sex Education and Venereal Disease Crampaigns," "Mental Hygiene," Oct., 1920.

The committee who have prepared this report say rightly that it should be consulted for all programs on sex education, both of the youth and adult.

My book undertakes to deal with certain phases of the sex education of the adult; so it is impossible to ignore this article. Furthermore, I agree that this article should always be consulted as the most valuable document ever published, looking to the establishment of sane and moral ideas for the individual and destined to lead to more correct and healthful sex relations.

I have little space in which to discuss this article; and a proper discussion would require a volume larger than this one. It is my belief that the Government should publish this and distribute it to all physicians and other scientific men in this country. During and since the war, under the governmental program, the country has been flooded, at tremendous expense, still very wisely, I believe, with all sorts of information concerning the prophylaxis and treatment of venereal diseases, warnings against promiscuity, and exhortations to continence; but up to date, although it is distinctly set out as a part of the government program, there has not been, to my knowledge, much that is worth while in the way of sex education.

There has been of late recognition if the fact that we must explain to young people where babies come from, and

that we must teach them some anatomy and physiology of the sex organs. Coupled with this are warnings against venereal disease, and the old exhortations to absolute continence for all single people. This is about the extent of sex teaching; some improvement, to be sure, on a system under which venereal disease, prostitution, divorce, and infidelity grew apace; but not a teaching that will bring a sex education broad enough to prevent, to any great extent, these evils in the future.

Why I associate this epoch-making article with my chapter dealing with the perversions is hereby explained. I had saved this chapter on the perversions for the last to be written; and I found in this article a text for what I desired to say on that subject, though the article itself scarcely touches on the perversions and is in entire agreement with my own ideas of general teaching in that subject.

While the answers of the physicians are remarkably frank and illuminating, while also the work of the committee is wonderfully comprehensive and of the greatest value, in a few cases the answers of the former are not particularly authoritative; and in some instances the questions and conclusions of the latter are seriously obfuscating.

I wish it to be plainly understood at the outstart that anything I say is neither in a spirit of carping criticism, nor of intolerance of an one's point of view. For, I believe, realize more than I that much of this field is still a *terra incognita*, and that much of everyone's thinking is as yet inevitably clouded and influenced by traditional and unscientific teachings.

I merely desire, if I am able, to add a little constructive criticism to this wonderful array of opinion (much of which is scientifically determined fact, as I shall endeavor to show), which must mark a point of departure for the early amelioration of our now desperate individual and social sex conditions.

Whatever the present writer's limitations, it is possible that some slight value may accrue from a cross-section made by him of a little of this matter. He had no opportunity to answer the questionnaire, and never saw it until questions and

answers were combined in the article referred to, with the conclusions of the committee; yet, years ago,¹ he voiced opinions and recorded facts almost identical with those of the large majority of men who answered the questionnaire, at a time when many of those who distinctly agree now with his main conclusions would have considered him a heretic and an unsafe member of society.

He submits that many of these opinions which the answering doctors have expressed are not, as the committee says, merely medical opinions, but scientific facts that have been demonstrated, similar to the facts of his own recorded observations, which have led him to opinions and conclusions which he has endeavored to properly label.

It is safely assumed that the large majority of those who have answered this questionnaire have dealt for many years in an open-minded way with the questions involved. Case after case has been studied; and fact after fact has been recorded; and in the end conclusions have been arrived at often diametrically opposed to any opinions held to begin with.

What is this but the purest kind of inductive science? and while the data from which the answers were derived could not be recorded in the questionnaire, is it not safe to conclude that such data preceded these answers in the majority of cases? On the other hand, a few of these men must have been so situated environmentally, or so limited temperamentally that they were not able to deal with these particular problems extensively. This brought out by many frank expressions of doubt in the answers given.

Again, it is legitimately assumed that there were few, like the mass of the profession and the public, so impregnated with the traditional attitude toward sex, that, like the strictly anti-Freudians, it was pre-determined that they should refuse to see and to believe what they saw. This seems evident from occasional dogmatic contradictions of what the large majority affirm.

Let us see if there are any grounds for these assumptions.

¹ I refer to "Rational Sex Ethics," the ideas of which were used verbally as early as 1902, were written out in 1907-08, and published in 1916.

Will any medical psychologist or any man who has investigated these questions believe for a moment that such men as Brill, Brown, Frink, Jelliffe, Jones, Myerson, White, Cabot, Ehrenfest, Swinbourne, have merely expressed an opinion? However that may be the present writer will give his own logic.

He happens to have met some of these men and to have read the books, or otherwise known of the work of all of them. He cannot fail to know that they are broad-gauge men, eminent physicians, and that they have had abundant opportunities to study these questions. That they have done so with open minds is apparent. There is something almost uncanny in the similarity of the results which they have arrived at independently.

Many others have answered the questionnaire in almost identical tenor with those named, and it is only the writer's isolation which prevents him placing them in the same category (where they undoubtedly belong) with those named.

It is unthinkable and against all precedent that any of these men should have, offhand and without good evidence, stated opinions of conclusions independently which are almost invariably antithetical to that public conscience which controlled us all twenty-five years ago, especially when such a stigma was attached and is at present in a measure attached to any liberal view of sex matters.

It is perfectly natural that those least concerned with this subject should not have arrived at definite conclusions. They generally say so frankly, and it is no discredit to them.

It is also inevitable that any minority who have never been sufficiently impressed with the gravity of these matters to look for evidence or to weigh evidence should express the identical views that were expressed by Acton, Howe, and others of the older writers, who worked in the shadow of tradition. Neither is this any discredit up to date; but the time has now come when no physician can drop the subject of sex like a hot coal and wash his hands of the matter entirely.

It is not so hard to arrive at an estimate of the value

of answers in some cases. Let us first quote a few of the questions: Question 2 is: "Should the anatomy and physiology of the individual's own sex organs be taught—if so should the instruction aim to give details, or to include only such facts as come directly within the individual's experience—erection and ejaculation in men, menstruation in women?"

4. "Should the details of ovulation, impregnation, and the development of the embryo be taught, or should instruction be limited to the external manifestations of pregnancy and to personal hygiene?"

6. "How frequent, in your experience, are cases of mal-adjustment in marriage relations the cause of the husband's ignorance of sexual processes in woman?"

16. "How frequent are cases of mental disturbance resulting from sexual abstinence?"

17. "Do you consider that absolute continence is always to be insisted upon, or may it be taught that under certain conditions intercourse in the unmarried is harmless or beneficial?"

19. "What conditions do you consider most essential for proper sexual adjustment in marriage?"

25. "What instruction do you advise concerning masturbation? Should it be the same for children and adults? For both sexes?"

Now, when one answers, under question 2, "No. See no reason for teaching sex anatomy more than that of heart or stomach. Do not believe sex should be featured," and under question 4: "Both might do harm," and again under question 6: "Rarely and only in psychopaths," one is prepared to predicate beforehand his answer to question 19, which is: "Ardent love and a certain amount of ignorance." But why, after the answers to 2 and 4, does he answer 28, which is in effect, "What plan of (sex) instruction would you recommend (for children)?" "Carefully selected doctors should instruct parents, and parents should instruct children." What intelligent instruction could be given after excluding 2 and 4? If these answers were not redeemed somewhat by the answer to 25: "Yes, Yes. Should be told of foolishness

but not subjected to exaggeration and romancing about evils," which is a very sensible answer and shows a knowledge of conditions, one would think that the doctor had been on a desert island all his life, so far as sex was concerned; for nothing is better known by the medical psychologist and most other physicians than that marital maladjustments are exceedingly common, and that one of the most frequent causes is the husband's ignorance of sexual processes in women.

I endorse the conclusion that some of these replies have no better foundation than medical opinion, though it is of course possible that some extraordinary man in some Utopian community might have collected facts on which to base them.

One further illustration along this line may be given. One of the replies to question 17 was as follows: "There are no harmful effects from absolute continence, as shown by the health and general tone of the majority of the soldiers of the A. E. F. Despite the so-called immorality of our men, the majority who did not get drunk were continent."

Now, this doctor has no means of knowing whether a single man beside himself was absolutely continent while in France, unless he has conducted an investigation and received reliable information.

To begin with, every man may have abstained from intercourse while abroad and still not have been continent. Again, little could be told of the effects of absolute continence unless the condition had existed for more than one year, which was, perhaps, the average time the soldiers were in France.

Again, there are apparently no statistics as to the relative number of abstainers from alcoholic in the A. E. F., therefore no way of determining as to the effect of alcohol on chastity on continence in the A. E. F.

If one refers to the article, "Factors Making for Low Venereal Record in the A. E. F.," P. M. Ashburn, Col., M. C., U. S. A., "Journal of the American Medical Association," Dec. 13, 1919, it will be found that, basing conclusions on unsigned answers of about fourteen thousand men who answered a questionnaire, one third of these men

remained chaste, i. e., had no sexual contact in France, one-third had intercourse very seldom, less than ten times, and one-third much more frequently. As these were average men, taken at random, it was argued that these same figures would apply to the entire expeditionary force.

But the fact that one-third of the men remain free from sexual contact with women has little bearing on the question of whether those men were continent or not. As a matter of fact there were a certain number of homo-sexuals among these men. I have absolutely reliable information in that particular. I also know from the men themselves that some who remained chaste, whether they were married or single, masturbated, *faut de mieux*, or with some regularity. I know that my book, "Rational Sex Ethics," was carried to France by some medical officers and by some men, and that it was read extensively, and that in some cases its conclusions were adopted. I know also of one man who remained both chaste and continent in France; but he was a married man over forty, who had been accustomed to abstinent periods of six months or more while at home. From my own experience in the service on this side, I am convinced that conditions, which should have been better, since officers and men were nearer home, were somewhat worse. It is doubtful if the war demonstrated anything in particular in regard to continence. It did show that healthy amusements diminished desire, that warning in regard to the dangers of venereal disease, that appeals to the chivalry of the men, and that authoritative measures largely reduced sexual contacts. Without doubt, many were benefitted by limiting or controlling their usual sexual profligacy. Many suffered, and some were temporarily harmed by deprivation, while almost all were benefitted by regular life and stiff training. What continence had to do with the physique or the morale of the army in France or here is entirely problematical, for no one has any exact idea how many were chaste, but surely no one knows how many were continent.

Coming now to the work of the committee, while the questions brought out much valuable matter, and were, as a whole, very plain and comprehensive, a few of them were so

unfortunately worded that no possible answer could be given briefly that would clearly set forth the opinions or conclusions of the one who answered.

Referring to question 17, quoted above, it seems inevitable that any answer must confound to some extent questions of individual health, right, and conscience with questions of social ethics and public policy.

The committee state in their conclusions, on page 846—6, "The great lesson of all the films is that absolute continence is to be insisted upon. . . . It is taught that continence is in no way injurious to health, and that the continent man is equal if not superior to the incontinent. . . . While the physiological justification of these teachings (neglecting here all moral and social considerations) have always been assumed rather than scientifically determined, they are in line with the majority of the opinions quoted under questions 16 and 17. The various films, apparently advisedly from the standpoint of medical opinion, do not discuss the question of masturbation or that of sex perversions."

The committee states that the former teaching in regard to absolute continence was assumed, rather than scientifically determined, but that this teaching is in line with the majority of the answers to questions 16 and 17.

I fail to see it that way. Notwithstanding the uncertain quality of some of the answers, as a result of the unsatisfactory wording of the questions, the conclusions or opinions of most of the doctors in regard to these questions seem perfectly plain; and those conclusions are directly opposite to the committee's statement. Probably no two would interpret all these answers in exactly the same way. My own interpretation would be that under question 16 in group A, sixteen are confident that mental disturbances result more or less frequently from continence, eight are uncertain as to this, and twelve think there are no mental disturbances from continence. In group B, twenty-one think there are disturbances, and seven think there are not.

Under question 17, in group A, nineteen would not think that absolute continence should always be insisted upon, nine are uncertain, and nine think it should be. In group

B, fourteen would not insist on continence, three are uncertain, and ten would insist. Both questions amount pretty much to the same thing, and are opinions or conclusions as to whether continence should be taught as harmless or not. So, combining the questions, the result would really amount to this, that thirty-seven doctors would consider continence sometimes harmful, and forty-three would think that it ought not always to be taught. Eight are uncertain as to the harm, and twelve are uncertain as to the teaching; while nineteen think that absolute continence does no harm, and nineteen think it should be insisted upon in the unmarried.

In question 17 we get no clear idea of what is meant by continence; and each one has to make his own interpretation. For instance, if I were asked this question, I should look at the first part, then at the last part, and conclude that instead of continence the committee really meant chastity; and as I do not believe illicit indulgence to be warranted, under any conditions, I should answer yes to the first part, and should be in a quandary as to the second part.

I should probably have to say that if sexual intercourse in the unmarried were a moral procedure, i. e., if there were no dangers of venereal disease, and neither of the parties nor society were harmed by it, it would be generally harmless and often beneficial; but since none of these hypothetical assumptions can be demonstrated, the answer would be that it is never harmless nor beneficial. Now, my real conclusion is that harm frequently comes from continence; so why do I insist that there shall be absolute continence before marriage? I have to do this because I am compelled by the committee's choice of terms to do so in order to avoid being misunderstood.

What I should really wish to say would be that I should insist on chastity (freedom from sexual intercourse) before marriage; and that I should approve of moderate incontinence (masturbation *faut de mieux*) when continence was oppressive (vide Crabb's distinction between chastity and continence for etymological correctness, which seems to be in consonance with the ordinary use of the two words).

On page 814, after question 25 (which has already been quoted), the committee speaks of its "tremendous importance." The doctors' replies to the question almost unanimously indicate that they consider this matter of great importance. Eighteen would instruct as to the ordinary normality of this practice and disabuse the patient of fears concerning it. Two would instruct only in rare cases. One is in doubt as to what course to pursue. Four would give instruction according to each individual case. Four consider the practice not specially dangerous, but much to be deplored, while five are unequivocal in their condemnation of it.

Yet the committee says, as I have quoted, that from the standpoint of medical opinion, the films do not discuss the question of masturbation. Is this consistent? It is possible, however, that the committee refers to the answers to question 18, which is as follows: "In addition to masturbation, are any other perversions frequent enough to justify popular education concerning them"? Here forty physicians replied that instruction concerning perversions other than masturbation was unwise, while twelve would favor instruction concerning certain perversions. In a footnote below this question the committee say: "A very large number of the physicians objected to the author's use of the term 'perversions' in connection with masturbation. Our use of the term is correct and carries with it no moral significance whatsoever. We use the term 'perversions' in its etymological sense meaning merely that the sex act was not a hetero-sexual adjustment."

But I also should have objected to the committee's use of the term, "perversion," not only because of what the term has come to signify to psycho-pathologists and to most other medical men, but even (though I am no philologist) on what they say is the correct etymological use of the term. The word is derived from *pre-versus*, meaning to turn through or thoroughly to turn, diverting entirely to other than the proper object. If a man had fleeting doubts, one would hardly say his religion was perverted. Masturbation is apparently as normal a manifestation in the child as is inter-

course in the adult. Certainly ordinary masturbation never leads to alienation from hetero sexual adjustments, and until it does it is etymologically incorrect to call it a perversion. If there is a disposition to call it other than normal, it may be called an anomaly, a term which may likewise be applied to many other transient deviations from what is ordinarily considered the normal sexual process. I think that Freud says that perverse acts are only perversions when they have entirely repressed and supplanted the normal act; but he himself is unfortunate in characterizing as perverse acts those manifestations which he himself and most of us consider perfectly normal, under the circumstances.

There is no adult human being who has not desired or perpetrated some sexual act which is an irregularity or a deviation from what is called the normal process; yet we do not call all men perverse. If one has an insistent demand for such deviation, and yet has voluntary control over it, his misfortune is called a perversity. If he has no control, and the special practice is substituted for the normal act, it is called a perversion. Masturbation may in some rare instances become a perversion. Cunnilingus, fellatio, etc., often become such. Pederasty, Sadism, Masochism, etc., are usually such.

The professional man may not attach much moral significance to the incorrect use of this term; but the laity certainly do so; and it is unfortunate that the term is used so generally outside its proper connotation. I have myself seen numerous cases who had been attracted by, and perhaps had occasionally indulged in some slight sexual anomaly, made prominent by some childhood experience, who have suffered untold miseries, thinking that these transient aberrations were perversions. That is the reason, though I have sedulously avoided the subject of perversions in all my books, and though I agree with the committee that these matters should not be emphasized, why I propose to discuss this matter briefly in the following chapter.

CHAPTER I

HOW SEX PERVERSIONS ARISE AND WHY THEY INCREASE

Referring to the close of the previous chapter for a definition of perversions, I will ask the reader to go on with me from that point.

Freud says that the child is polymorphous-perverse. I deny this and claim that the child is plastic.

The self noses around for some time; so does the baby; and each sucks or bites a considerable portion of the mother's anatomy, and perhaps some altogether foreign substance before one gets hold of the teat and the other the nipple. There is no perversion in this unless they never get the teat or the nipple. The child has no opportunity for sexual intercourse, nor ability to perform it; but the sexual instinct, like the hunger instinct, comes in advance of its object and must be educated before it finds its proper object. In the process of education of the sexual instinct, many partial aims are temporarily attractive before the normal sexual object is found. Many of these temporary aims, arising from the stimulation of diverse erogenous zones, have a perfectly normal function in adult life as preliminaries to the normal sexual act; but whatever experience is associated with the newly developing sex feelings is likely to cling and to be shown a preference, just as children continue to suck their fingers or other objects long after they eat like adults. Freud says that the lips are the first erogenous zone; and what was first a pleasure in sucking for nourishment becomes transformed later into a sexual pleasure. An interest in kissing, which is a perfectly normal and conventional sexual manifestation, is developed in this way. Had the experience been of as frequent occurrence, and had convention so

ordained it, an almost universal desire to spank or be spanked might have been just as normal and conventional. so, any desires or practices out of the ordinary become a source of humiliation to the individual who desires or practices them, and causes for reprobation by the society that does not understand the innocent origin of these things. Ordinarily these things do no harm unless one imposes his or her preferences to the constant shocking of the mate's susceptibilities, or when, as I have said, they exclude natural consummation altogether.

Disturbances are so common concerning these matters that, in order to make the matter quite plain, it is desirable to illustrate; and that is my reason for publishing histories 500 and 505, and the Life Story. In the latter case, the occasional deviations from the normal were the result of unfavorable conditions; but there were enough normalizing influences so that no perversion resulted. In the other two cases, both the boy and the girl were exposed to similar environmental conditions which were continued so short a time that they led to a rather distinct, though conquerable, craving for the same thing. They happened to marry, and later chanced to discover this mutual craving. The occasional utilization of this method as a preliminary is no more to be regarded as a perversion than is mutual fondling in one case and mutual kissing in another. One other illustration of psychic states which are often established in childhood is that where one has built up in childhood an imaginary defence against personal impurity by establishing impersonal imaginary situations. Such a complex may persist, in spite of all attempts at eradication. When such a state persists, and when utilized serves as a preliminary, when nothing else does, it should be invoked as natural, under the circumstances, and used without shame or self-condemnation.

It used to be thought that perversions were inherent in the make up of the individual, idiopathic, as it were, which is undoubtedly the case in some rare instances; but the vast majority of perverted individuals are made, not born.

In order to show the manner of development, it is necessary to make brief quotations from a case which I have

observed, and then to give the early environment of this unfortunate, but estimable young man.

I quote: "Physically, organically, sexually, I am a man, with all the powers and functions of a man, but my 'loves' (sexual and otherwise) are those of a woman! Three times in my life I have been madly, desperately, in love, and in each case it was with man! I have never felt toward any woman as I felt toward those three men, nor do I think it possible. I have tried hard, asking God's blessing and help, to 'fall' for a girl, but as yet it has all been in vain. If I knew right now that I should never again see G——— nor hear from her again, it would cause me no great worry. Neither am I lonesome for her, nor do I crave her presence; but in the case of the three boys aforementioned I almost died, I very nearly lost my reason, when circumstances separated us, and it was a long time before 'time' healed the wound caused by the separation.

"I would give all I possessed if I could love some woman as I have loved these men, if I could miss her as I have missed them, if I could crave the presence of her as I have craved theirs. But no! it is impossible. I feel toward girls as they feel toward each other; and I am perfectly free and at ease and at home when with them, just as much so as if I were one of them. But even now, after years of training, I am sometimes uncomfortable among boys.

"And now, as to sexual passion. This is almost always aroused by men, almost never by women. The low necks, the short skirts, the thin waists, the exposed parts—the things which cause normal men to have evil thoughts—do not affect me in the least; and I scarcely give them a second thought. But to see a strong, physically perfect, well-developed, masculine, manly man in a nude condition just sets me on fire, that is, if I do not sit down on myself and drive evil thoughts away. Thank God, the mind can be master of the body and of itself! It is said that nature never errs. I think, however, that she made a monstrosity when she formed me, for I have the body, the organs, the features, of a man, but the nature and passions of a woman."

The detailed sex history of this case was given me verbally,

and I give in my own words as much as is necessary for the present purpose. This is a fine appearing young man of thirty-one, liberally educated, well-developed, with sexual organs perfectly normal. There is nothing in his ancestry to have any bearing on the case except that his mother died in his infancy, and he was brought up by a prudish, doting, married relative who had no children of her own, and whose conjugal relations were probably incomplete.

He was carefully guarded from possible contamination from boy playmates until the age of thirteen, and had, during that period, two girls for constant associates. He was fastidiously dressed, kept scrupulously clean, taught housework, sewing, and all girls' occupations, in short, was made a little lady. He, nevertheless, saw boys occasionally, and talked with them enough to learn that sexual intercourse was a part of the wedding ceremony; and he thought it a terrible thing that children were allowed to attend weddings. He also learned that girls had no penes, but passed urine per rectum. He had one escapade at ten, when some older boys took him with some other younger boys into the woods, and while there the younger boys were taught to masturbate the older ones. He saw that this gratified them, and had some erotic feeling, and devoutly wished that he was old enough to do it himself. This experience was repeated two or three times in the next few years, there being increasing sensation on his part each time. After the age of thirteen or fourteen, though still carefully safe-guarded and kept mostly with girls, he was with older boys to some extent. At fourteen he began to masturbate for himself.

At first, these boys all masturbated daily. After a year or two he reduced the practice to twice a week. The boys frequently discussed masturbation, but never discussed girls nor exhibited any interest in them. After fifteen or sixteen, he was again almost altogether without boys' society. He was converted and joined the church at sixteen, read that masturbation was physically injurious, and thought it to be very wrong and was able to abstain two months, after which he would begin again, and before long undertake another period of abstinence.

Once when he was twelve, a girl of nineteen seduced him to intercourse with her. He had little semen, but pleasurable sensations. He thought this wrong and was terribly worried during a later sickness of hers, fearing that he had made her pregnant. In his early teens he fell madly in love with a girl; but the woman who brought him up was determined that he should never fall in love and marry; and the association was broken up, but was resumed a year or so later. They embraced and kissed when occasion offered, and at such times he had erotic feelings, with her as the object. Life was made so unbearable for him that he finally gave up the girl. Both suffered acutely from the separation; and when she finally married, he was still very unhappy, but after a time became reconciled.

For some time now he kept away from girls entirely. He controlled masturbation more and more, and as a result began to have emissions occasionally in dreams. In these dreams he occasionally dreamt of women, but usually of men, large, well-developed men who had a sort of vagina beneath the penis, or a large opening in the penis.

Later, when in college, he became interested in another girl, whom he warned against the advances of a man who had venereal disease, and went with this girl for some time; but this was also broken up by the foster mother.

He had strong sexual feelings on one occasion when he put his arm about this girl.

He now gave up all hope of marriage, as he was not only dominated and intimidated by his foster mother, but had the greatest respect for her, and now finally determined to obey her. He soon fell in love with a young man, a fellow student of his own age; and, as he states in his narrative, had three similar affairs, which were practically identical with the colleges "crushes" which occur among young women. He sometimes put his arms around one or other of these companions; a strong sex desire resulted; but there was never any mutual masturbation or other sexual practices. At times he was jealous of the attentions of others to his friends, and was depressed after every separation. In all

essential particulars these affairs were similar to the early love affairs between men and women.

Without the slightest comment, this brief excerpt out to show the inevitable development of his perversion*, which is of a common type, and which originated in a common way.

The lessons to be learned are that this result was beyond the boy's control, and he was in no way blameworthy.

The deplorable result was brought about through the false ideas which led to his abnormal bringing up. It should be considered a crime to bring up boys exclusively as girls, or girls as boys. The sexes should not be segregated for any long period, either in youth or age.

A serious menace to society is developing in this country, especially in the larger centers. Several things make this possible: first, the greater number of females than males; second, many men are rendered unfit mates for many women because of the increased culture and refinement of the women; third, male dependability is apparently declining, as shown by the proneness of men to liaisons, by their venerealization, by their lack of sympathy, appreciation, and affection for their women. Many women arrive at the age of forty, starved emotionally all their lives, and with no chance in prospect for a suitable marriage. Many women of the same age have been starved in the emotions and shamed, ill-treated, or abandoned. All these women are in the prime of life; their sex instincts are normal and at their acme. Driven by a craving for emotional sympathy, such women frequently pair off, for economic purposes ostensibly, when the purpose is really sexual. However abnormal such Lesbian-like arrangements may be, it is difficult to blame these emotionally starved women who have been cheated of love for seeking such partial compensations as are possible. Female propinquity and absence of right male society favor these

* I call this a perversion. It is not a hopeless one, by any means. He recovered to the extent of feeling great encouragement and to having normal thoughts and feelings about women. He then became discouraged again and lost these feelings; but he has practically overcome his desire for men. Sufficient continuous suggestion, hetero- or auto-, will in time make of him a normal man with normal sex instinct.

conditions, which rules, exhortations, and criticisms will have little influence upon. The only immediate remedies apparent are to encourage men in places where women are in the minority to go where they are in the majority, or give the corresponding advice to the women. It is necessary that man be taught in some way more of the real psychic nature of woman, and that he must learn to be clean, affectionate, and provident. This is for his own self-interest, and this is the only way for him to live in honor, self-respect, and happiness. Unless he does realize his duty in this respect, woman's loss of love-life must eventually impair her purity and fidelity. Selfish, extravagant, profligate, non-marrying men must be made to understand that it is a disgraceful indictment against them for our lovable and virtuous and unequalled American womanhood to be threatened with Amazonian bonds or Lesbian plague-spots.

CHAPTER XI

FREE-LOVE DOCTRINES DISCUSSED, DEPLORED, and DEVITALIZED

There is nothing essentially different in the discussion concerning the relative advantages of free-love and the present monogamic marriage conventions than there was when my chapter on free-love in "Rational Sex Ethics" was written. Neither has my own position changed, except that continuous study of social conditions has made me more zealous than ever in support of our monogamic system, provided it is modified somewhat to suit the age, and more strongly opposed than ever to all free-love doctrines.

This matter is taken up again here, since the increasing clamors for the recognition of some form of free-love union appears as a serious menace to happiness, morality, and civilization.

This book will probably fall into the hands of some cultured people who have not stopped to investigate thoroughly or to think deeply on this topic. There is danger that such people will either adopt free-love ideas as a short-cut remedy for the existing evils which we all admit, or, repudiating in scorn the whole free-love movement, attempt to draw tighter the lines of conventions which are already too drastic, and thus enlarge the revolt against them.

The attempt will be made to show briefly whence these free-love ideas came, why such propaganda is increasing, why it is largely the work of women, what would be the result if such ideas were in force, what is the best way to nullify these ideas.

It may be thought that such discussion, however brief, has no place in a book devoted to the art of love. Whether it has or no, the author believes it incumbent on him to call

attention as often and as plainly as possible to what, in his belief, is the falsity of these revolutionary teachings.

However, no one need fear that this topic is not germane; for it will appear that it is not only relevant, but exceedingly apropos. In short, ignorance of the art of love is the chief reason for all free-love propaganda. Knowledge of the art of love is the most efficient weapon with which to fight all such ideas.

Of great value as an exposition of social conditions in Germany (which in this particular line are much the same all over the world) is "The Sexual Crisis," by Grete Meisel-Hess, published by Critic and Guide Co., N. Y., 1917. This book was suppressed for a time, and may be yet. It is hostile to our present sexual conventions, as affording the sole means for an sort of sexual relations. I disagree with her conclusions, which I think are based on certain fallacies in her reasoning; but in many ways the book shows the clearest insight into the inadequacy of marriage as it is, and the travesty on love which our present system is. She thoroughly dissects social conditions and gives vivid pictures of what she calls the inadequacy of present conventions, but what I should call the inefficient administration of them.

Her general idea is that marriage has had good reasons for its existence, and is still the ideal life for those who can attain a happy marriage through the process of natural selection. Yet, she says the cost of marriage, since it excludes so many women who must be celibates, since it causes loss of maternal and infant life as a result of clandestine unions, since it makes possible prostitution, venereal diseases, etc., is too great to have this the only legalized and recognized form of sexual life.

Other points from the book are: marriage is at present based on the earnings of the male; and under present economic conditions this is insufficient; men are afraid of the responsibility, so only the man of means may marry; and he may be the least fit.

Women are more numerous; and since many men do not marry at all, woman's chance of marriage is limited; and she must compete with her sisters for the man who will marry.

Thus the natural order of courting is reversed; natural selection is vitiated, and inferior children result, since the economically independent men who marry and procreate late, in becoming independent, exhausted themselves physically or have wasted their forces through promiscuity and venereal disease.

Increasing differentiation in spiritual needs by those who are seeking to mate makes selection of a mate increasingly difficult. So, also, lessened opportunity for acquaintance-ship, greater demands on the man, and the fact that the sex impulse is growing relatively weaker, are all causes for increasing celibacy.

The question, she says, as to whether the male's apparently polygamous nature and the woman's apparently dependent characteristics are organic or the result of conditions cannot be settled until there is an economic and moral equality between the sexes.

The modern revolt is not against marriage as such, but against the "fetters and shackles" which it imposes on the individual and against the fact that "reproduction and selection depend upon this single form of sexual association."

She recognizes the waste of time and energy, and the debilitating effects of conscientious scruples which accompany all free-love associations under our present conventional systems, and would have legal concubinage or a brief, not binding, marriage-system in universal repute.

Yet she says: "In any reform of sex relationships it is necessary that the permanent association of one man with one woman should be preserved, for otherwise mankind will lose a most important acquirement. . . . Mutual intercourse, even if permanent and intimate, does not really bring about complete mutual understanding, for this can arise only when the man and the woman dwell together, work together, and administer a joint household—presupposing, of course, that they are also inwardly at one. The task of the future is to make such unions easily attainable in an order widely different from the profoundly unnatural and anti-selective marriage system of the present day. . . . We regard the social factor in marriage as an enduring human need. If

a man and woman are to find complete mutual satisfaction in a sexual companionship, it is necessary that they should co-operate plainly and publicly. . . . The individual will always strive instinctively to find a life-companion; and the change of such companionship dictated by external circumstances will cause grievous suffering— . . . It is upon enforced secrecy that the 'free' sexual union is so often shipwrecked; and, precisely because of this secrecy, such an intimacy is a thousandfold less free than the most fettered form of marriage. One of the first needs of a sexual order which shall rid us of the network of lies and hypocrisies in which our social life is now enmeshed is the frank public recognition of those sexual intimacies that must arise during the development of young people and are invariably transient in duration. The demand for a 'provisional' wife and for a 'provisional' husband, able in either case to satisfy the most urgent needs of the earlier years of sexual maturity, but only during those years and not later, is a demand whose open satisfaction society must learn to admit."

But in the next chapter we find: "From the very outset of an experimental sexual partnership the knowledge that it may be terminated at any moment and what it is fully exposed to the dangers of crises of sentiment introduces into the relationship a feeling of uneasiness and instability. Moreover, the experimental note is out of harmony with the idea of love which, since the days of primitive man has always striven to bind the loved ones together. . . .

"The dangers (of free unions) are very real, and the actual study of free unions will show that these dangers are more extensively than their advocates are apt to imagine. In the free intimacy the partners expect from one another a continuous stimulation, but in marriage, after a short time, no such demand is made, and social amenities and a common life take the place of this stimulation. . . . The man engaged in a love intimacy is usually subject to auto-suggestions to the effect that his conduct is influenced by lust. Now to a woman it is distasteful that anyone should consider her to be a perpetual 'temptation to sin.' The married woman, when beloved, can enjoy all love's pleasures without

being regarded as a Circe from whose arms a man must escape if he is to preserve his manhood. . . . The married pair need not devote long and costly hours to conversation and erotic interludes; yet they remain in the most intimate association, gain energy from their mutual proximity, and are able to speak to one another on any subject whenever they like. . . . Let us have no illusions about the fact that the free-love union is always in a condition of unstable equilibrium,— The secret lovers themselves know this all too well, and one or the other of them, often each in turn, trembles for the permanence of their happiness. As a consequence those united in such a relationship are never completely free from mutual reserve. . . . The most intense feeling of happiness which any individual can experience in relationship with another, is not the consciousness of passionate love, but the sense of perfect mutual trust and of unconditional interdependence. One kind of sexual relationship alone, marriage,—and not the mere form of marriage—is competent to arouse this feeling—and marriage itself can do so only when it has persisted for a number of years. . . . The elementary human right of individual choice is disregarded unless there be granted social freedom for every variety of amatory life which works no harm to the species. . . . Why is it that after a brief enjoyment of such an intimacy (free) the man so often surreptitiously departs? Usually because he feels that the intimacy imposes no duties upon him. . . . In a free intimacy he feels stressed and entrapped, and nothing but passion will hold him. . . . If he is so fortunate as to overcome it, he feels no obligation to his sexual partner and goes on his way rejoicing. . . . A man may marry from passion, but toward his wife he has usually another feeling in reserve, a certain quiet inclination. . . . Alread in the higher animal world we find it characteristic for the male to care for the female. In the human species such care is firmly grounded upon the fact that, alike physically, morally and intellectually, the female can be injured and destroyed far more readily than the male; upon the fact that biologically and economically women are weaker than men; and upon the fact that woman's emotional life is far

more delicate and therefore far more susceptible to injury. These are the facts that must never be forgotten amid all conditions and all changes of form in the sexual life, and above all in relation to the woman's movement. . . . Enough has been said to show why the writer considers that there must be a change in the entire public organization of the sexual order before she will feel it possible to join in the paeans which are so often sung in favor of free love.

"In our present sexual order woman is faced by the following possibilities: marriage, prostitution, or the bitterness of solitary celibacy—the only remaining alternative being a succession of brief intermezzi during the years of her youth. For the man the alternatives are: marriage, with recourse to prostitution as a preliminary stage, or solitary bachelorhood, with occasional recourse to prostitution so long as the senses continue their claimant demands. . . . Marriage as the permanent sexual association of one man and one woman, drawn together by an intimate harmony of physical and mental qualities, and each finding in the other complete satisfaction of all desire for sexual relationship, with father, mother, and children, living together in harmony, is and must remain the ideal. . . . There is no real gain when passions which glow with elementary force in young and healthy bodies and minds are successfully repressed. Alike to the mental and to the physical organism if, under the stress of these passions, men and women are forced into the duress of the present form of marriage if the door of the traps shuts fast on them forever. . . . Society will have to provide for the safety and support of mother and child. . . . It is a fact of experience that in most free unions the woman is abandoned sooner or later. . . . In the male satiety ensues as soon as he has gained the goal of his desire. He wishes to pass on in search of fresh sexual experiences, whereas the woman who has given herself to a man clings for this reason all the more firmly to him. . . . Not until the necessary changes have been effected in the economic and sexual order of society will it become possible to realize in practice the profound values attaching to the free

intimacy as contrasted with coercive marriage. If the free intimacy were neither antisocial nor deliberately temporary, if concubinage were a recognized status, regarded as an end in itself, endangering no one, and therefore to be condemned by no one,—not injurious to the career of the man, nor threatening the honor and very existence of a woman, nor yet involving social penalties and deprivations to possible children—then the unshackling of sexual relationships, would be followed by its appropriate results. . . .

“Those who are opposed to greater freedom of choice in the sexual life raise an objection to the effect that if such freedom were granted, women, after devoting the best years of their youth to a man, would commonly be abandoned. But why should not natural selection through the survival of the fittest have free play? . . . Must we not also recognize that unduly frequent changees in the sphere of the sexual life may impair human elasticity alike mental and bodily, in a manner analogous to what is seen in the case of those who change their dwelling place too frequently? . . . Ordinarily the woman, with no regular occupation, feeds parasitically like a vampire upon the person and the time of the man. . . . It remains of the first importance that the wife should have a cultural life of her own, no less engrossing to her than her husband’s occupation is to him. . . . It is possible that the sexual partners (in free sexual unions) would be happily together only for a certain time. . . . Yet after all no one can venture to expect perfect happiness, and partial happiness in a sexual union is not to be rejected on the ground that guarantees are lacking for a rare and soul-satisfying beatitude. If we are not to pass our whole lives wandering through the desert in pursuit of a hope that will perhaps remain phantasmal to the very end, we must be content to come to terms with fate.”

The reason why I have quoted thus fully from this author has probably been guessed already. I desire to show that all forms of free-love association are utterly opposed to all permanent individual happiness and to any real racial progress. In short, such ideas are “phantasmal” in the extreme. Careful consideration of the excerpts quoted from this bril-

liant student and author, who does favor a certain type of free union, shows that she agrees with me that other types are reprehensible. Her arguments to show this are as sound as anyone's, and are as convincing as mine, perhaps more so. Very well, we leave that part of the question as settled for the present, and proceed to discuss concubinage, or other form of temporary union if such unions are given to social and legal status. The writer quoted favors such unions. The present writer is opposed to them. She, while declaring the relative advantages of such temporarily, legally sanctioned and morally approved relations over unions which are really free, and we readily admit such advantage; nevertheless brings out clearly that any short-time union has many and serious disadvantages. E. g., there is always the haunting specter of impending separation; there are the bleak spaces ahead, when disruption does occur, to reconcile one's self to, on the ground that the little happiness achieved was better than none at all; there is the tendency of both male and female, but male especially, to seek new relationships when not securely bound in one.

Many other reasons will be found in reading over the quotations, which militate as strongly against concubinage as against the freest of all free-love doctrines. But let us see if there are not others which have not been enumerated.

A stream does not rise higher than its source. Legal sanction and moral approbation of temporary unions, instead of perpetuating and strengthening a permanent monogamic ideal, which this author and many free-love advocates admit as the most desirable, would rapidly obliterate this ideal, and the short-time, material union on the physical plane would soon be the ideal of the race. There is little hope that we can ever neglect to audit the treasurer's books or to remove from the criminal the fear of punishment. Human nature is influenced by a gravity that draws toward the path of least resistance; and it needs a *vis a tergo* working in an opposite direction to counteract regressive tendencies.

Mutual regard is usually a permanent matter. Sexual passion may occur at any time, under a variety of condi-

tions, and is often temporary. The time in the month may be the sole reason for a woman's ungovernable desire for a man whom she would not ordinarily notice. A month of abstinence may compel a man to seek a woman whom he would under no other circumstances be seen with. Passion, in co-operation with mutual regard, makes for permanent unions and higher ideals. Passion alone is transitory and often regretted. Anything tending to separate passion from mutual regard makes for material, physical, sensual aims only.

Since social and moral standards in all history tend to rise no higher than the lowest standards tolerated, the argument that marriage and concubinage can exist side by side, in a progressive society, falls flat.

It is maintained that legalized free-love unions are desirable, since females are in excess of the males, and since the marriage rate is declining. It seems hardly necessary to say that no change in the regulation of the sex life will have the slightest influence on the relative numbers of males and females; so no change except the recognition of polygamy would increase the woman's chances of satisfactory mating.

With regard to the declining marriage rate, the remedies which they propose to apply to make the legalized temporary union successful would undoubtedly, if applied to our present system, make marriage more desirable than the temporary union. The temporary union is attractive chiefly for two reasons: the opportunity for the temporary relief of sexual starvation, and the lack of responsibility attending this relief. If the responsibility for the man in marriage could be brought within reasonable limits, and if through a knowledge of the art of love marriage were made permanently sexually attractive, men would prefer marriage to short-time unions, since the permanent mating is more in accord with the instinct which has developed under long years of marriage conventions, or which, according to Westermarck and some others, was the original, primal instinct of man.

It is naively admitted that in such free unions as have

been observed, the woman is almost invariably abandoned sooner or later. The advocates of free unions would forestall such desertion on the part of the male by an agreement beforehand (practically a limited marriage contract), and by reducing the man's responsibility by public support of the mother and child. If this is a feasible way to make free unions permanent, why would not our present marriage contract, with the added feature of public support of mother and child, when this too great a burden for the man, make marriage more attractive than any sort of a free union, since, as is generally admitted, this is more in line with both *custo* and instinct?

It is claimed, and with good reason, that, in many instances, men are offensive, abusive, quarrelsome, and that it is unjust that coercive marriage should compel women to continue to live with such men. Here again I agree; but present laws admit of separation if conditions are intolerable. If present laws are not elastic enough in this particular, public opinion could be educated to bring about legislation which would render separations under such conditions more easily obtainable.

What would be the advantage of concubinage, or any sort of free union applied to such cases? This would not in any way change the character of a man; and would it not be better that one woman should be subjected a little longer to such ill treatment, and in the end have the man's character so brought before the public that others could avoid him, rather than to have several women in turn suffer from this same treatment in short-time unions? It is certain that if it were legally possible, such men would keep on seeking new alliances. It is admitted that since women are too numerous to exercise free choice, such men would find plenty of good women to enter alliances with them. The woman would have no warning as to the character of the man, since little publicity would attend the making and the breaking of the short-time union; and the man's character would not be a matter of record. Women repeatedly subjected to such pairing experiences would speedily become disillusioned, cynical, cheapened; and, as the author quoted says, they would

become less stable generally, like the person who is constantly changing his place of habitation.

Free-love ideas would not have arisen if people had generally married and had been generally happy. Such ideas arise from the revolt of those who have been cheated out of a chance to marry or those who have suffered severely through certain abuses connected with marriage. Those who suffer from either cause are predominantly women. Such women cannot help realizing their own sufferings, nor fail to perceive the sufferings of their sisters. Women are pre-eminentl sympathetic, and always desirous of relieving distress. Women, as a class (like a large group of men, concerned in our present socialistic movements), are not deep students of history, nor profoundly logical.

It is, from the foregoing considerations, not difficult to understand why woman, the more moral being, is more prone to favor free love, which appears to be an attack on the best moral system that has been evolved up to date.

It is a characteristic everywhere, of the easily impressionable, fairly observant, and profoundly sympathetic person, to invoke direct method as a remedy for all evils. Syndicalism, Bolshevism, etc., illustrate this; but the student of history and of human nature, who makes a thorough analysis of past and present, realizes that merely overthrowing an aristocracy or a tyranny does not make instantaneously a perfect democracy. A bloody revolution would not correct certain evils in our republic, but would carry us back to the dark ages. No more would abrogation of all our marriage conventions make for us a sexual Eden.

The underlying principles of democracy and conventions are correct: but the details of their administration are yet imperfect: and people are too ignorant to take full advantage of them. Many people are still ignorant of these principles, and are wilfully opposed to public policies which they in their short-sightedness think interfere with individual right and initiative, when, in reality, the cause of the individual and of society are one, and democracy and convention are the chief safeguards of this common cause.

On the other hand, the women who talk most of sexual

freedom and of the equalization of the sexes in all rights and privileges are commonly those who by inheritance, culture and thought have become capable of exercising the rights and privileges of freedom. These women do not stop to think of the hordes of other women to whom such privileges would be a curse, nor of the social disturbances that must inevitably result if all restraints are removed.

No one, I am sure, will accuse me of anything but a liberal spirit toward woman. I desire that she should have equality of opportunity, a chance at liberal culture, a happy married life, freedom from male tyranny, from venereal disease, from prostitution, and all the rest. My opposition to female suffrage has always been on anatomic and physiologic, biologic grounds. According to my reasoning, the suffrage would prove injurious to woman's prospects and a menace to her happiness.

If anyone has imagined otherwise, let her be assured that in what I am saying I have in mind no derogation of woman, but her ultimate advancement and advantage.

There is no free-born American citizen, no student of history, no ardent supporter of democracy who would claim for a moment that the American Commonwealth could have suddenly sprung into being out of feudalism or Kaiserism. A few, united, choice spirits, devoted to freedom and service, initiated this greatest event in the world's history.

It is only necessary to look at the chaos in Russia to understand that republics cannot exist until there is general enlightenment and until an intelligent spirit of co-operation has come into being.

Freedom does not mean the right of the ignorant and the ruthless to burn and pillage at will. While man is ignorant and sufficiently brutish, there is no other possible government for him, no matter how unjust it may seem, nor how great its abuses, except the control of the weak, ignorant, and vicious by the strong and far-seeing, even though the strong and far-seeing be tyrannical and self-seeking. In short, the slow evolution from tyrant to feudal lord, to Kaiser, to King, and individual suffrage, has been in the logical and

necessary and only possible order. Man must learn to obey before he is fit to govern. We in America have not learned that lesson well enough et to warrant the degree of freedom which we enjoy.

Woman's evolution was necessarily even slower than man's. Some say that her evolution was delayed by man's injustice and tyranny; and to a certain extent this is true; but the larger biological reason why kept woman in a narrow circle, caring for and defending and giving her vitality to her young, while the unhampered man continually gained new experiences from his contact with reality, must not be ignored.

Grete Meisel-Hess well says that woman will not obtain her full rights nor attain to her full powers until the community in some way lightens her load of child-bearing and child-rearing. Perhaps she will never, in the aggregate, become the full equal of man, in all the manly arts. Very well, she has compensations, if she can be led to appreciate them, and man can be led to provide love, home, children, culture, and a quiet life. And who shall say that mothering the race is not as noble a vocation, as high a calling, as great a chance for the development of individuality?

Man evolved slowly to the point where he was capable of self-expression and self-direction, and has a long way yet to climb. Woman arrives at this point more slowly, and is not as et, on the whole, as near that place as is man.

Whatever I have said in regard to political evolution applies just as fully to evolution as applied to the sexual relation. The present social consciousness and the marriage conventions need reform. A woman's unchastity should not be scorned, while the same fault in man is condoned. A woman should be protected at marriage from the venerealized or degenerate man. A woman should be allowed to free herself, without great hardship, and without any disgrace, from a man proven vicious, drunken, or brutal. Those women bearing children outside wedlock should not be ostracized or scorned; but they and their children should be properly treated and adequately provided for on the basis that the

one who had not done the same, or who might not do the same under similar circumstances, should throw the first stone.

But all this does not mean free love, or concubinage, its next-door neighbor. Woman is no more prepared for such freedom in love (if she ever will be), nor is man, for that matter, than is Russia for our system of government, than were the Philippines when we took them, than was France under the Bourbons. Bloody or bloodless revolution (and we prefer the bloodless, which means a campaign of education) must occur before those controlled by necessity, political or social, shall exercise their own choice in the control of themselves and others.

Now, in order to insure the most prolonged and most profound pleasure of the individual and the greatest possible social progress, I would compel chastity (freedom from sexual intercourse) in both sexes until a reasonable age for marriage.

I would have the whole community share in providing such economic conditions as would enable every man and woman to marry at the proper age.

I would insist on a knowledge of the art of love by both parties to the marriage contract, after they had been provided sufficient opportunities for acquaintanceship and choice.

I would sterilize those who were surely unfit to procreate, and allow them to marry among themselves afterward.

I would advise the temporarily unfit against procreation until there was reasonable chance of their producing healthy offspring.

I would make it a disgrace for a health married pair not to have children if they were capable of procreating, and a crime for any such pair to have too many children for the woman to bear comfortably or for the parents to properly rear.

I would have all young people taught that love and marriage are the most important considerations for a healthy, happy, and useful life in any profession or calling.

I would also teach them that sublimation of the sex instinct

in play and work and in enthusiasm to a reasonable degree is right until proper age for marriage; but that auto-erotic relief of excessive desire, in the youth or the unavoidably unmarried of both sexes is just as clean and honorable and healthy as is intercourse in marriage.

I would have all married people learn that all normal men and women have desire, which may vary in frequency and intensity; but that it, when properly satisfied through the altruisms and sacrifice of each, contributes wonderfully to the health and pleasure of both parties.

Does all this sound like the phantasmagoric hallucinations of a dreamer's Utopia; or do some think that I would swallow up individual right in the socialization or public management of everything? Both guesses would be wrong; for these suggestions toward improving our sexual life are the simmered down quintessence of what has been learned during a fairly long life lived among ordinary people in the pursuance of a multiplicity of avocations; and on the second count the writer is utterly opposed to socialization in any ordinary sense of the term, a Republican, a follower of Roosevelt, a conservative New Englander, a hater of direct methods, who believes that we have still too many who think themselves born to command who have never yet learned to obey, who conceive that freedom of speech and press means freedom to submit fact and to urge reform with sobriety and sanity, but that they do not mean freedom for demagogues to incite rebellion or destroy the existing order.

It matters little in a general discussion whether we refer to politics or to social conventions, since the situations are analogous; and the same principles apply in coal-mining, material living, and transcendental speculation.

The world is not so very large; and the universe grows more and more understandable. The unifying principle of all philosophy, that which created a cosmos from a chaos, pervades and makes one, astronomy and chemistry, mathematic and psychology, sociology and politics, morals and religion. This principle is not far to seek. It is an omnipresent intelligence, perhaps a *edius in machina*, or maybe *ex machina*, possibly imminent, very likely remote.

Call this, if you like, natural law which has been set in motion by the great law-maker, under which we work without interference; or conceive this principle as the constant accretions of contemporaneous infinitesimal increments, emanating from an imminent, divine source, intrinsically shaying and guiding us. The only difference is that in the one case we must learn the law, and in the other we must intelligently heed the warnings. As yet we are very imperfect in our knowledge or in our interpretations. We can and may and must remake human nature somewhat; but there is not the necessity or possibility for radical change that there is for the gradual development that comes from fuller interpretation.

Better understanding of the law leads us to increasing charity. As we come to recognize that our own comfort, health, and advancement are intimately bound up with our neighbor's political action, economic condition, sexual practices, and religious views, we shall the more interestedly seek for his well-being.

When we recognize the truth that the altruisms of social service, of economics, etc., redound more to the benefit of the altruist than to that of the object, altruism will be made easy.

When it is fully recognized that the altruisms and sacrifices of married lovers are not to be urged merely as spiritual benefits for the future, but that they pay a thousandfold here and now in the physical joys of this life, there will be, from this selfish reason if from no better, a prevailing objectivity and altruism in love.

The golden rule is scientific, just, and utilitarian. Apply this to conjugal love—if you do as you would be done by, you will make the companion happy, for one would have that one make you so. It is impossible for one to be happy when the other is miserable. The happiness of the other leaves the one free to enjoy without regret. The pleasure of one is enhanced by that of the other, as proved by deduction and by experience. There is quantitatively more truth in this in married love than anywhere else, for in true married love

is the most placid, the most erethic, and the most enduring pleasure that men and women can experience. So, to enhance such pleasures by perfect mutuality means more than similar enhancement of lesser joys.

CHAPTER XII

A PROLEGOMENON AND AN APOTHEOSIS OF LOVE

A Prolegomenon

I wrote out a tentative table of contents for this book several months ago, when but two chapters had been written. The idea then occurred to me that someone beside poets and novelists should be permitted to say something nice about love. Why should not a doctor, who had sifted love and nature to the bottom, rhapsodize a little, if he could consistently, as well as he who merely reflects his own feelings, aided somewhat, perhaps, by the facts obtained by superficial investigations?

Nearly thirty years ago, Krafft-Ebbing, in his chapter, "A Fragment of the Psychology of the Sexual Life," in "Psychopathia Sexpalis," penned a wonderful tribute to human love at its best estate; but we have progressed somewhat in our knowledge of sex since then; and that very technical book reaches, at most, the eyes of a very select few. I have always admired the genius of one who could, as he did, keep constantly in view the purity, the ideality, the joy, the uplift of love, while working for nearly a lifetime among pervers of every dye. Few if any could approximate the insight and erudition revealed in that chapter. The present writer knows his own limitations enough to disclaim any attempt to do so. Yet it seems that one spending many years in the study of the normal manifestations of love, and rarely occupied with the perversions, ought to get glimpses of love at its zenith, and if his mind is practical enough make concrete a little of what has heretofore been abstract proposition.

At once we encounter the objection that a medical terminology will be chilling and uninspiring in an essay on love.

On the other hand, who can conceive of a country doctor so familiar with *belles lettres* as to be able to express himself in a felicitous literary phraseology? Added to these difficulties, the author is now almost afraid to attempt this at all, or anything but a mono-syllabic, mundane form of expression; for as sure as he does, he may become lost in flights of fancy; and in the attempted transmogrification of the material to the super-mundane, by the esoteric use of exoteric knowledge, his synonyms may become antonyms, and his humiliation complete.

For, be it known, that the author is in some trepidation now, as he stands on the abyss of the belated judgments of two unassailable and unanswerable critics. Formerly he felt humble and self-critical when he noticed the criticism to which he replied in the second volume of "Rational Sex Ethics."

Again, the army experience, related in "Sex and Life," had a tendency to inhibit any genetic egoism.

Lately a medical man of great repute and of high official capacity disagreed with him, most courteously as all must admit, but with such a tremendously weighty argument on which to base his disagreement, that it must give the author pause before he starts on any headlong career of self-assertion.

After reading my first two volumes, my friendly critic wrote me as follows: "I suppose we are all led to our different opinions on this very troublesome question. And for my part I am very well aware that my experience is not large enough to warrant any settled convictions. But it would not be friendly and honest of me to let ou suppose that I do agree with our conclusions.

"In years past I have many times been called upon to speak upon this subject in the larger boy's schools, and while I entirely agree with you that much harm has come from false teaching regarding the ill effects, both physical and moral, of such indulgence, I have come to believe that in fighting against these temptations there is the greatest chance now in our modern civilization for that real warfare which makes men. I have always comforted myself, as well

as others, with the conviction that however ill may be our successes, what is most important is that we shall be faced right. Without this special temptation, I doubt if most boys would ever feel the need of divine assistance. Humiliating as our mistakes may be, if consciousness of our own weakness turns us to ask for God's help, then we may find such blessings as can never come to those who are strong in their own strength.

"To you who have given so much thought to the problem and have striven with such frankness to help others, these reflections of mine must seem very crude; the fact is I am absolutely ignorant of the literature on the subject."

Perhaps certain uncritical and congratulatory comments started a train of grandiosity, to which later occasional criticisms proved antedotal even to toxicity; then still later gratulations brought on a recrudescence of expansive ideas. This fluctuation may account for a recent diagnosis of the author's case by two dignitaries of professorial attainments whose subtleties of telepathic induction have rendered their minds ambi-dextrous (excuse the metaphor) in a material sense, and supernal in all transcendentalities, hence unapproachable by any finite paths. These critics and apologists of banusic education a pharmaco-psychiatric blend of epistemological deduction. It appears that these uncanny accomplices of those gods who dispense oracular wisdom have, in some subtle manner (assuming that the author possesses the attribute of radio-activity), recognized, selected, and finally synthesized the emanations from his personality that have impinged upon the sensitive apparatus of their micro-apperceptive super-consciousness.

To paraphrase the above: a friend informed the author that these two savants in medico-psychologic archæology had, from no other data than these impinging infinitesimals of molecular force, delimited complexes and reconstructed constellations until the well-known pathological entity of manic-depressive insanity had been discovered; and that the author, in humble self, was at present in the exacerbated

phase of maniacal elation and belonged in a certain state colony, devoted to the care of the mentally alienated.

Had these acute diagnosticians been within striking distance, he might have been detained at this colony, for he has often visited it, has even presented his manuscripts there at board meetings, for discussion, has been royally entertained there with the rest of his district organization.

But, alas! here he is, enjoying the freedom of the community, which during thirty years he has served in many capacities; and even now he is summoned frequently to the sick room, tolerated often in the congregation. No one evidently has suspected him of more serious defect than inability or more serious disease from inertia.

But the question is whether friends, neighbors, patients, and colleagues will laugh or be suspicious when they read that this damaging diagnosis was made when neither of the learned diagnosticators had ever seen him or read his writings, but from differences of opinion, based on the circumstantial evidence derived from the judgment of some capable or incapable, approving or critical reader and expounder of his books.

Too much space has been devoted to a small matter; but those interested in differentiating an inductive from a deductive, or a deductive from a hypothetically inferential science will be interested.

Those readers who think for themselves, and reason from facts to conclusions, will be envious, but never mind. There is a certain lack of complete assurance in the pupil of even the most rapt observer who expounds with sang froid and perfect equanimity those perfect systems which he has evolved in his translated psyche from the intangibilities of the unseen.

Pardon is craved for this terminal ebullition, on the ground that a serious and earnest attempt has been made all through this book to deal with an all-important subject, while a self-suspected slight sense of humor makes an occasional relaxation inevitable.

Again, supposing the above diagnosis to be correct, lack

of restraint in this euphoric, excited phase is the modern ideal of therapeutics. From the following little essay the reader must draw his own conclusions as to whether it shall be characterized as the irresponsible psychic peregrinations of grandiose alienation or the honest estimate of romance and sentiment which has been forced upon one, which has grown into the warp and woof of one who, through lenses made clear and multi-magnifying by an idealistic and untarnished pre-marital romance, and the ever increasing fullness of unspeakable marital bliss, has perceived that most human ills, sorrows, debaucheries, and crimes come, on the one hand, from the abstraction of love, and that most human joys, ideals, beatitudes, aspirations, and altruisms come, on the other hand, by the inclusion of love in its entirety, ideal, psychic, affectional, physical, with the other common attribute of our common humanity.

An Apotheosis of Love

What Krafft-Ebing said in the chapter referred to is as true today as when he said it; and our accumulating knowledge gives it greater force than it then had.

"In coarse, sensual love, in the lustful impulse to satisfy this natural instinct, man stands on a level with the animal; but it is given to him to raise himself to a height where this natural instinct no longer makes him a slave: higher, nobler feelings are awakened, which, notwithstanding their sensual origin, expand into a world of beauty, sublimity, and morality. . . . Sexuality is the most powerful factor in individual and social existence; the strongest incentive to the exertion of strength and the acquisition of property, to the foundation of a home, and to the awakening of altruistic feelings, first for a person of the opposite sex, then for the offspring, and, in a wider sense, for all humanity.

"Thus all ethics and, perhaps, a good part of æsthetics and religion depend upon the existence of sexual feeling.

"Though the sexual life leads to the highest virtues, even to the sacrifice of the ego, yet in its sensual force lies also the danger that it may degenerate into powerful passions and develop the grossest vices.

"Love as an unbridled passion is like a fire that burns and consumes everything like an abyss that swallows all,—honor, fortune, well-being. . . .

"Notwithstanding all the ethics which love requires in order to develop into its true and pure form, its strongest root is still sensuality. Platonic love is an impossibility, a self-deception, a false designation for related feelings. . . . As a result of a powerful natural instinct, at a certain age, a man is drawn toward a woman. He loves sensually and is influenced in his choice by physical beauty. . . . With a woman it is quite otherwise. If she is normally developed mentally and well bred her sexual desire is small."

Of these words of Krafft-Ebing I should criticise only the last few sentences. Since they were written it has become apparent that the exaggerated sensuality of man appears as a result of too strenuous and unnatural repression. With the opportunity to lead a normal life much of man's proverbial grossness disappears.

On the other hand, the sexual desire of the woman who is well bred and normally developed mentally is not small, but a periodical demand, like that of her mate; but until recently woman has denied her natural sex desire, since traditional teachings were to the effect that virtue and goodness were incompatible with it. Today we assert that with proper knowledge and freedom from prudery, men and women are fitting mates, with the same idealistic aspirations and the same physical desires and necessities.

Let no one misconstrue what I have said in a previous chapter concerning a chaste wife's going to the demi-monde for information or borrowing from the ballet. Sexual love was once hallowed as a religious rite. It became often, in the absence of high spiritual and idealistic aims, nothing but a Saturnalian orgy.

Then Christianity came and put a ban on all things sexual, urged asceticism as the highest virtue, and condoned only so much of sexual love in married life as was necessary for procreation.

Revolted from this unnatural state, men went back to materialism and license, while strong-willed, virtuous women,

ashamed of sex, hid their inmost desires, and their weaker sisters, like man, became openly licentious.

In striving to correct our social evils, and in endeavoring to combat suggested remedies of these evils, viz., free love and disregard of conventions, which we believe to be worse than the evils themselves, we cannot, in our day and generation, since we now have the knowledge that psychic and sexual love are alike fundamentals of our beings—pure and holy and necessary to every married pair—go back to traditional deification of asceticism, or to condemnation of the physical side of sex.

Psychic love to the exclusion of the physical has been to such an extent the ideal of the home that it is in a way to ruin all health, to rob of all virtue and efface all happiness. In short, it is this exaltation of the psychic or spiritual at the expense of the physical or sensual which has made the brothel possible and allowed the continuance of all the shameless extremes of license and lust in our modern society.

But it must be plainly understood that physical love, while it is the only kind of love sought for in the brothel, is and must be, along with soul love, one important constituent in the life of the home. Man cannot put off his human nature and put on immorality at will.

Woman's ultra-refinement from physical love has made her a nervous wreck, a physical weakling, propagandist, and opportunist, or a courtesan, open or clandestine, as the case may be. All but the courtesan have ignored until lost the legitimate art of love which every good wife should know.

Women must learn that it is not alone man's unbridled passion nor his ignorance of the art of love that have broken up homes and caused him to go to the prostitute or to seek divorce; but it is very largely due to their own lack of understanding of their own true natures and utter ignorance of the natures of men.

All normal women as well as men have within them the instinctive cravings and physical necessities of physical love, as well as potentialities for undreamed-of heights of idealistic or spiritual love. Such spiritual- or soul-love can never be properly realized without the proper admixture of

physical love. There is a certain common factor of physical love which runs through all humanity, whether Don Juan or Cleopatra, Heloise or Abelard, Lucrece or St. Francis.

Love in the lower animals is an instinct strong, which seeks and directly finds its own ends. Love in man is modified by reason; but when reason went wrong and tried to expurgate all the common and necessary acts of physical love, it became necessary to add to our social curriculum the art of the sensuous side of love. Hence I say that it is advisable for those women of highest virtue, who have forgotten, or have been afraid of, or have lost this art, to take note of the methods of those who have made the art of love their sole profession.

Man, from this experience with women who have made the sexual side of love a profession, thinking that their sordid, debauched love can have nothing in common with the love of a chaste wife, has, on his part, been so reserved in his conduct of physical love with such a wife that he has, in many cases, apparently lost the art of delighting her with the intimacies which she invariably desires, for good wives do inherently desire much more than they readily admit of love's play, love's dalliance, love's freedom.

Along this line I quote the following from p. 531, 6th Vol. of Havelock Ellis' "Studies": "Numberless are the jovial and contented husbands who have never suspected, and who will never know, that their wives carry about with them, sometimes with silent resentment, the ache of mysterious tabus. The feeling that there are delicious privacies and privileges which she has never been asked to take, or forced to accept, often erotically divorces a wife from her husband who never realizes what he has missed. The case of such husbands is all the harder because, for the most part, all they have done is the result of the morality that has been preached to them. They have been taught from boyhood to be strenuous and manly and clean-minded, to seek by all means to put out of their minds the thought of women or the longing for sensuous indulgence. . . . They have acquired the notion that sexual indulgence and all that appertained to it is something low and degrading, at the worst

a mere natural necessity, at the best a duty to be accomplished in a direct, honorable, and straightforward manner. No one seems to have told them that love is an art, and that to gain real possession of a woman's soul and body is a task that requires the whole of a man's best skill and insight."

I must add a quotation from Rayford Pike, which Ellis adds as a footnote to this page; for nothing truer was ever written, though it remains only for those who have seen the naked soul of many virtuous women who have starved for love and all love's dearest and most intimate tokens, to recognize its truth.

"To be really understood, to say what she likes, to utter her innermost thoughts in her own way, to cast aside the traditional conventions that gall her and repress her, to have someone near her with whom she can be quite frank, and yet to know that not a syllable of what she says will be misinterpreted or mistaken, but rather felt just as she feels it all—how wonderfully sweet is this to every woman, and how few men are there who can give it to her?"

Love very often becomes sordid and selfish, either because our prudish system of keeping young people ignorant of what true love really is, and the yearnings and idealizations which burgeon instinctively and naturally in adolescent dreams, balked of proper outlet, forbidden true knowledge, are dwarfed and tarnished by the vulgar and sensual teachings of those pornographic and licentious frequenters of street corners and cheap dance halls.

Our children are taught by those whose limited vision has kept love from being more than selfish satisfaction of one's own senses or have been led to imitate those of higher dreams who have been coerced and hampered by prudery and imperfect conventions until, without proper advice, not knowing which way to turn they have yielded to imperious and outraged nature and fallen back from budding aspirations to the lowest estate.

Instinct is primal and dominant and early in its insistent demands, while reason, under our system, is tardy in assuming control.

It is deplorable that the sensual part of love, which is inevitably and naturally auto-erotic in childhood is kept in that primitive stage in adulthood as a result of the veil of ignorance and the whispered insinuations which ever surround the young. The transformation of child love, always narrow, auto-erotic, selfish, which should naturally change sometimes in adolescence, to the hetero-erotic, altruistic, object love of adult years never takes place.

The love for God in religious worship is unselfish. It involves fealty and sacrifice. The love for friends is a reaching out, to give as well as to take. The love of parents would shield and protect, and would give all for the happiness and benefit of the offspring. So the archetypal form of all human love, the love of adult men and women, blossoms under proper guidance from the boy's craving for self-indulgence into the man's desire to cherish and protect and make full, independent, and happy the life of some woman, and from the girl's impersonal satisfactions, first into missionary zeal, then into a yearning to mother and comfort and serve and companion some man.

Krafft-Ebing did not judge love from its preversions. We must not judge love from its childish, undeveloped manifestations; but let us remember that selfish, sensual, perverse loves are not ordinary birthrights, but states manufactured from our shame and fear and reticence concerning the physical side of love which in the light of truth and with fearless teaching will disappear like chaff before the whirlwind.

All who have had their heads above the miasmatic vapors of human depravity have had a vision of love, pure and noble and undefiled, the greatest thing in the world. Concerted strivings and correct teachings must be enlisted to make all love fulfill the ideal of the purest adolescent dream.

What is the dream of the adolescent? It is of the realization of the ideal state of the truly mated man and woman. Where would be homes and habitations, music, poetry, painting, all art, æsthetics, morals, religion, were it not for the fanciful pictures of future conquests, joys, and service born in adolescent dreams? What youth is so prosaic as not to

foreglimpse a future where beauty and virtue and honor and material comforts are won, not for himself alone, but for the shadow woman whose material realization will some day vivify the otherwise barren desert of his imagination?

Does not the flickering firelight reveal other transfigured forms of resplendent beauty springing from the perfect amalgamation of two whose yearnings for each other have been satisfied? What maiden does not dream with innocent blushes of becoming so pure and winsome and altogether lovely that when the perfect prince shall come he shall be drawn to her and masterfully woo her until, overcoming her virgin resistances, he completes her life and his with the children which the dolls of her childhood have symbolized?

Is not this voicing a universal idealization? Is not this telling a tale that is told?

Surely my own early inspirations were all derived from some of these dreams. Were not yours? and ought not everyone to start purposeful life with such a pictured Elysium?

Will any pair who have thus dreamed and realized and gone through life together deny that the joys which have eclipsed all fancies are worth all efforts and struggles? Poets' dreams are not mirages; romances are more than fiction; loves are not all sordid; completed lives are not so rare.

There are many men and women, perfectly mated, whose bodies leap to their tasks with welcoming vigor, whose spirits effervesce in playtime with incomprehensible joy.

What nobler ideal for mankind than invocation and pragmatic evaluation of loves such as these, which give strength to the body for labor and service and zest to the spirit for uplift and goodness and reverence and hope that their future as judged by their present may be filled with transcendent, eternal, illimitable joy.

Why should it be desirable for us to utterly evaluate and appreciate love? Why should we place love on its proper pedestal as the greatest thing in the world? Why sing love's praises, and worship honestly and sensibly at this shrine? I need give no reason, so far as psychic love is concerned. Clergymen, altruists, sociologists, have already

dilated extensively but none too much on the pleasures realized and the obligations discharged by the love of friends, by a love for all mankind, by consanguineous love, fraternal, maternal, paternal, filial, by the love of man for his Maker. The raptures of conjugal love on the psychic side have often been depicted; but it is left for me, if I am able, to picture as noble and desirable, as pure and healthful, as compatible with highest ideals, as a foretaste of divine love, not only this psychic love, so rightfully lauded and perhaps so justly considered the greater part of the loves of men and women, but also the other, sensuous part of love, which is an inescapable heritage of all, while man is man.

Marie Stopes, that keenly perceiving English woman who has written so truly and gracefully of love and sex, says in her "Radiant Motherhood" what is said, in effect, by several recent writers, that physical love, intercourse between man and wife has three distinct beneficial effects.

- a. Intimate personal effects on the internal secretions.
- b. Social effects.
- c. Procreative, or racial effects.

While our attention has but recently been called to the beneficial effects which proper conjugal love has upon the internal secretions, that such love was beneficial in some way, and that glandular activity was stimulated by it was known before the Bible or our most ancient treatise on the art of love were written. The Bible speaks of the bridegroom coming forth from his chamber like a strong man to run a race, and the "Kama Sutra" speaks of the increased secretion of salivary and sexual glands under the stimulus of desire.

How much of the beneficial effect of the individual is due to the effects on the glandular system, and how much due to proper emotional expression and to psychic satisfaction, we cannot at present say; but it is undeniable that mutually satisfying sexual relations of mated people have a distinctly beneficial influence on mental and physical health.

The beneficial social effects of conjugal love are illustrated by many of the cases referred to in the earlier pages of this book. Let us look at two hypothetical couples, such

cases as all physicians and most other people have seen duplicated many times. The first couple, after ten years of married life, have what is called home. The family is composed of one or more peevish, unhappy children, a man discouraged, cross, taciturn, or malevolent, whose infidelity is but a question of time, a woman spiritless in work or recreation, suffering from pelvic disorders, who scolds her children, nags her husband, and is hysterical, consciously suffering or unconsciously paying the penalty of thwarted, instinctive desires. She also, like her husband, unless she becomes a confirmed neurotic, will ultimately reach out for love by concealed infatuations or open infidelities with men whom her imagination conceives to be capable of giving her what should be every woman's birthright, the fulness of psychic and physical love.

But let us consider the other couple, also ten years married, who started under identical conditions. The children are bright and joyous, the father contented and pleasant, given to stealing a kiss from his wife when profaning eyes are unobservant, while she, singing about her duties, is lighter in step and younger in mind, more beautiful in body and spirit than on her wedding morn.

Is there any question about the social benefits of perfect sexual adjustment after comparing the unaffiliated with the affiliated couple? Who does the work of the world? Who spreads abroad charit and altruism and pleasure? Who will furnish the children who will become the foremost citizens in a progressive hereafter? Which home is the resort of the wayworn and weary? From which comes succor for the distressed?

Each of these couples loved as sincerely as the other, to begin with. There was no difference in health, aspiration, or ability. The one factor of perfect or imperfect sexual adjustment caused all the difference.

No psychic attachment, no Platonic arrangement, no religious convictions, no altruism or other laudable virtue, no capacity for work, no sense of humor, nothing under the sun, can ever make a couple much different from the first

described if mutual sexual love is excluded. It is unbelievable how many desirable attributes may be absent or rudimentary, and still have homes like the second if sex is recognized, appreciated, and made an integral part of the home life.

I am speaking *ex cathedra*, for I long ago graduated from a home similar to the first into one having some semblance of the latter.

Such a graduation is a translation. The iridescent wonders of the later beatitudes are beyond all verbal expression, and can only be known to those other lovers whose ways have also been in the paths of peace.

For me love was transfigured, and from the transfiguration came the inspiration to devote from necessary bread-winning and coveted play-time and leisure some energy and effort to the intelligent founding of true homes and to the reconstruction of those that had become partially disrupted.

To my personal knowledge hundreds of homes have been started or reconstructed according to the specifications by which my wife and I reconstructed ours; and if one can judge by the communications that cumber my desk till I despair of replying, thousands may have heard the music of our bucolic lyre.

But such empty assertions prove nothing. I hope my books have proved something. If you think not, look around you with human interest and solicitude, first removing the scales of prudery and false teaching from your eyes. I shall be happy if I have suggested, overjoyed if I have compelled intelligent attention leading to the proper adoration of love's trinity, the completest, highest love of man and woman, the properly blended, rational, emotional, and physical love of true and permanent mates.

If what has been said is granted, what greater pleasure, what higher duty, what loftier service to God and man than to apotheosize love, not merely by lip service nor by phrase making, but by teaching our children, convincing our contemporaries, telling our community, that all life is love, and all love is life?

Half truths never make correct precepts. Those who dwell in earth's lowest places are those who have learned half truths and have experienced half loves.

Those who dwell on the hilltops or soar in the azure are those who have faced all truth and have experienced the fulness of love.

Such supposed ascetics as the beloved Brooks, the valedudinarian Kant, the tortured St. Francis, should not deter us from seeking a full orchestration of the music of love. These solitary types of the celibatees who have passed on, happy or ill or tormented while here, to such reward as is to be, have left no trace but memories; no form nor feature of consanguineous human arrests our eye or controls our thought; no proud descendant strives to emulate or prays to duplicate the spirit of his fathers.

Full-orbed perfection, perpetuation in perpetuity, rightful participation in the millennial dawning when humanity has reached the zenith of its accomplishment, is the crown and blessing of those only who have lived life at its highest and known human loves in its fulness.

Hail, then, love, the crown and blessing of humanity, the gate to infinity, the symbol of the All-Father!

Love is the greatest thing in the world. I have said this before; and it may be quoted from the profoundest scientists, the greatest divines.

Everyone has said it who, feeling the emotional love of the adolescent, reaches out in gratitude for his own joyous springtime, to the Maker of all, and with missionary inspiration strives to infuse this joy into all mankind.

Everyone has said it who, seeing in the mature light of reason the glories of the universe and the wonders of the world, experiences the rational love which is expressed in fealty to the Maker of all and in a spirit of service.

Everyone has said it who has known the perfect, completed love of a man for a woman or a woman for a man, has said it and has sung it, and has known, from this highest human relation, that divine love was not a myth, and that altruism was the greatest obligation.

But is there any special, rarefied, perfected brand of love,

or is all love one, and do all loves interpenetrate? Is there a higher love and a lower love; or is the so-called higher derived from the so-called lower; and are each and all good and worthy when properly blended? Can there be the ideal without the material? Can one form of love be perceived, or be felt, or can it exist, without all? No! Life that man enjoys, human love which is the medium through which that life is given, aspiration and love of the Divine, inspiration and hope of immortality, all stand or fall together.

Philosophy demands this, science has discovered it, theology takes it for granted; for no religionist, ancient or modern, pretends that more than one man, and He through the agency of a special, divine dispensation, has been born into this world other than through the *via naturalis* of human love.

Can we wonder at the oak and ignore the acorn? Can we rejoice in the harvest and scorn the seed-time? Can we glory in God's goodness and despise that agency of His through which we live and breathe and work and pray?

Man born of woman is here through human devices prescribed by his Maker. If the Maker is good, so are we, the works of His hands; and so are the means we are made by.

Once science saw dimly and said that fortuitous nature through diverse combinations fulfilled all conditions, and that love was a good, though earth-born and lowly.

Religion too, seeing darkly, revered a creator, first mighty and fearful, then revengeful and human, now loving and tender.

Science ignored the Author. Religion despised the means and motive force of mortality and immortality. Science and religion were all at war. Now all rational worship, all logical science, unite on love as the motive principle, the mainspring of human and divine, of mundane and transcendent, of time and eternity.

Sackcloth and ashes no longer indicate humility; a long face and the renunciation of all pleasure no longer mean piety; ignorance and starved-out emotion are no longer synonymous with virtue. Neither absence of passion nor lustful possession can now be called love. Love came from

the highest. It became realizable to us through the lowest. It is only thus that it can again soar to the highest. It is thus a pragmatic compound of both highest and lowest, eternal and undifferentiable.

Love alone gives happiness, which philosophy has made the highest desideratum, which science has declared the most potent therapy, which religion has recently learned to be the only state for true goodness and worship.

It is clear that love and happiness and goodness and life and immortality are one and inseparable; and that loves themselves, called diverse names in diverse places, are also one and inseparable, and that love is fundamental for all that we are or have been or will be, for all that we imagine, desire, or may realize?

If so, let us leave love's laudation and speak a word concerning the practical application of such special knowledge of love to social conditions.

It may be anti-climax to leave the abstract for the concrete, to abandon lofty thoughts for pragmatic considerations; but we should like to leave at the last a brief summary of what much thought has crystallized into what are believed to be fundamental, practical measures to broaden and deepen and multiply the loves of our common humanity.

There is general agreement among sociologists, sexologists, psychologists, and physicians—really among all thinking people—that there should be more frank discussion of sex matters, and that old and young should have more sex education, that marriage should be earlier, that the families of the healthy and wealthy should be larger, that people should have children according to their means, and that the unfit should not have children at all.

Of course there are slight differences of opinion regarding these matters, but I think that everyone who has investigated these subjects at all will agree to the proposition that the greatest menace to our well-being as a nation, and the greatest danger of race deterioration arise from the increasing numbers of the unmarried of both sexes, with, as results, venereal disease, promiscuity, neurosis and sex antagonism, from the ignorance of the newly married of the proper con-

duct of sex relations, with resulting promiscuity, divorce, unhappiness and neurosis, from the decreasing number of the children of the fit, leaving fewer to carry on the work of the world, from the increasing number of children of the unfit and the consequent increase in vice and crime of all kinds and the heavier burden on the self-supporting and independent class from the over crowding of hospitals and institutions for feeble-minded, nervously incompetent, and nervously unbalanced.

It is time to consider practical remedies; and when it is settled that such remedies are worth while, it is time to inaugurate the necessary reforms. We are now burdened with public expense, and many hesitate to increase the burden by new expenditures; but if we look ahead a bit, it becomes plain that this not only imperative but that it will be in the end a great economy. I think that one tenth of the public money invested in sex education, in control of birth, in encouraging and fostering the early marriage of the fit would in one generation decrease by four-fifths the amount of such money now spent for the care of criminal, pauper and unfit.

The following practical suggestions are the result of many years of intensive study of some of these questions. Some of these suggested remedies have been tried in a small way and have shown remarkably favorable results. Some are merely suggestions of myself and others, to enlist the consideration of thinking people concerning these matters.

The almost uniformly happy lives of those people who have been taught the essentials of the art of love just before or soon after marriage would seem to warrant the establishment at public expense of schools conveniently located where all candidates for matrimony, both men and women, should be taught the essentials of married love just before marriage.

The young should be given sex instruction in high school and college, also those who do not have these advantages and those who need supplementary instruction should be taught by physicians, psychologists, clergymen, and others who, after first living for some years a normal married life, have qualified in this subject.

Laws preventing proper instruction in contra-ceptive methods should be repealed; and centers for disbursing contra-ceptive knowledge should be established, probably in conjunction with the schools for those about to marry.

Young people in love and desiring to marry, but hampered by the economic problem should be encouraged to marry and taught how to live a normal and satisfactory sexual life, while using proper preventive measures for the first few years. Even those marrying in good circumstances might be encouraged to postpone procreation for a year or so after marriage.

Candidates for matrimony should first be examined physically, and by Binet methods. If the chances are decidedly against their having healthy offspring, they should be taught how to prevent conception and allowed to marry, with the warning that if the advice given is not heeded the power to procreate will be taken from them by vasectomy or oöphorectomy or other method. Those palpably unfit to have children should be sterilized before being allowed to marry.

It would be criminal to prevent the marriage of this class altogether. It is an unwarranted interference with the right, the health, the pleasure, of the individual and would leave society full of dangerous and uncontrollable elements. We should promote happiness and safeguard health and forestall vice and crime by allowing such people to marry; but we should control the progeny.

I am aware that some oppose early marriage, arguing that first love is calf love, that it is an affair of the senses, and that divorce and infidelity would result from such early matings. There is some reason for this argument, no doubt; yet I have seen many permanently happy marriages, with perfectly healthy offspring where men of nineteen or twenty married girls of seventeen or eighteen. Very likely such ages at marriage are too early for most, but not for all.

On the other hand, the marriages where the man is thirty or more and the woman twenty-eight or over often result badly, since both parties have become selfish and habituated to certain habits of thought or ways of living, and it is hard to make the compromises which are inevitable, and to

merge their personalities, as is necessary to insure a happy marriage.

I believe that men and women marrying in the early twenties have better and more permanent health, better chance of long life, better prospect of healthy offspring, other things being equal, than those who wait till the early thirties.

I believe that it is unquestioned at present that there is much more venereal disease among the men and more neurosis among the women who marry late than among those who marry early.

Probably the majority of women should marry between twenty and twenty-two, and the majority of men between twenty-two and twenty-four.

How can this be done, under our economic conditions, and with our present system of prolonged education? One helpful measure would be to postpone the procreation of children for three or four years. Another would be some measure guaranteeing increased wages to the father of a normal sized family, or some subsidy to the mother.

Educational institutions should encourage the presence of young married people in college and university. I know at least one college president who would favor this.

Dr. Hilda Noyes has advocated, in "The Journal of Heredity," Feb., 1920, "A Parents' Mutual Protective League" whose members would each pay a yearly fee. This fee would be based on the earnings of the members. The proceeds would go toward paying the expenses of members of the league having children in any given year. A surplus would go to promote the study of eugenics, child welfare, public health, sex education, voluntary parenthood, etc.

This is a most valuable article. I think she has also mentioned, but whether or not, there is suggested by her article a scheme somewhat as follows: The state issues insurance policies to promising young men who are not able to marry. There is an annual premium, but the policy, instead of maturing in twenty or forty years, or at death, is paid in a lump sum or in installments from the first. The state takes the risk that a young man leading a clean and normal

married life will pay the yearly premiums until the policy is cancelled. This idea commends itself very strongly to me, especially if it combines with it the idea of thorough sex instruction at the time of marriage. It is impossible to think of a safer risk, unless it might be United States bonds, than the promise to pay of a young and happy husband married to a young and happy wife when the pair know the way to keep happy and to control the family within reasonable limits.

I have formerly spoken of a tax on bachelors as an incentive to marriage. Perhaps it might be construed as an attempt to force them to marry, thus interfering too much with the right of the individual. Certainly no one wants a man to marry until he is in love with a woman. But such a tax would be no more than fair; for the bachelor contributes nothing in the way of home influence to the present, nothing in the way of legitimate off spring to the future and, as a rule, little to the public exchequer. Of course there are many cases where this is not true; and man bachelors who have good reasons for their bachelorhood have high aims and broad philanthropies.

If a tax would set the ordinary bachelor to thinking; and if then proper sex education should reveal to him that his health would be better, his life prolonged, his happiness wonderfully intensified if he were to love and marry some good woman; and if, on the other hand, he could be brought to realize that by not marrying he was doing some good woman an irreparable injury, it would be a blessing for him and a benefit to the public.

One great hindrance to marriage is that men and women are so busy and are so isolated from each other, especially in the strenuous life of large communities that they have little time to get acquainted and to allow propinquity, which is the hand-maiden of love, to accomplish its work. As a rule, there are no suitable, properly supervised meeting-places for such young people. In "Sex and Life" I mentioned the necessity of such centers, where people of both sexes could meet and dance, play games, sing, pass social evenings, and enjoy themselves generally in a perfectly ethi-

cal, self-respecting way, under some unostentatious, proper supervision. Loneliness would be averted, happiness would be increased, and many marriages would result.

A woman lecturer of note has recently written, asking my opinion of the utility of such centers, if fostered, encouraged, and supervised by the Woman's Clubs of the country. I favor the idea enthusiastically. The expense of such a social measure should be borne by the whole public; but until the public is prepared for this, altruistic individuals can devote their subscriptions or benefactions to no better ends than to the establishment of such centers.

Finally, I would enjoin every man and woman who reads this to ask the questions of himself or herself: "What is my duty? What can I do to teach young people to live right and to marry early, and to have a suitable number of offspring?"

When we became convinced of the necessity of these reforms, and that on their enforcement depend purity, happiness, health, progress, we shall all find many little ways in which we can individually help toward a happier and better society.

Ἐπίλογος

«ἀνάγκη δ' οὐδὲ θεοὶ μάχονται»

When my first book was published, in 1916, I had no idea that I should write another, unless I got time to do it while in jail. I surely did not have the time; and I knew that within recent years in this country an author spent considerable time in jail for writing a much milder book than mine, along the same lines. Even when Havelock Ellis attempted to publish the first volume of his series in England, prosecutions made it necessary for him to seek a medical publisher in this country.

But instead of a storm of criticism, there arose a "cloud of witnesses." People had begun to heed the Delphian precept, «γνώθι σεαυτὸν» there was a desire, increasingly insistent, to know the meaning of life, and how to live it.

At any rate, it was not possible for me, with my complacent personality, to fight against the necessity furnished by the demands of friends, patients, and my own consciousness, of the need of knowledge in this field; for, like Ellis again, I had then been studying, in a desultory, superficial way, to be sure, for that was all I had time for, for fifteen years before the book was written, and that was eight years before it was published. I had read the literature, to some extent; but my principal study had been of men and women in the raw.

If I have made any contribution, it is because I have, in a diminutive, microscopic way, like Socrates, been midwife to many souls in labor.

I have watched, it seems to me, endless personalities, stripped of all adornment, in complete self-revelment, houses divided against themselves, complexes, set against complexes, a gruelling contest, an Armageddon, between the instinctive

cravings of primitive man and the public conscience of modern society.

When my first book was written, I already had accumulated a wealth of clinical material. As I have written, it has more than quadrupled; and that without including the partial, sketchy, historical accounts and commendations which are as the sands of the sea.

I have written rapidly, and have had little time or disposition to look over anything once written; so the old saying, «ὅτι κράμνη θάνατος» must often have occurred to the reader.

Each book has seemed «ἄπλοστος πῖθος» (an endless task) when in prospect; and one feels a little weary with them in retrospect; but not much grass has grown under our feet while we were about them.

I say "we" advisedly, for, in spite of all her early objections and reticences, I never should have written any of these books without my wife to run the typewriter. Yes, I may go back further and say that, without her dear self as a problem and an inspiration, I should probably still be growing corn and potatoes in the Green Mountain state, with no more knowledge of the sex question than the archæological professors whom I have elsewhere referred to, or than the many fossils that we find in modern society, solid reminders, like the Dover cliffs, of a former life, abundant to be sure, but of limited development and perspective.

But the world do move; and let me say right here, that the criticism in the Appendix to Book II of "Rational Sex Ethics," which I answered, perhaps, rather cavalierly, escaped the attention of those in authority over the journal in which it was published; and forthwith a most sincere and unexpected explanation was rendered me; and furthermore, I was shown the greatest courtesy and confidence in being asked to review and criticise a proposed new book on sex instruction. I do not mean to say that the social hygiene societies are in entire agreement with me, nor I with them; but we surely agree, like all who have investigated these subjects, in fundamentals.

I was saying that I have conceived and executed, and my

wife, except for two or three chapters typed by one of our sons, and two or three more, typed by a daughter-in-law, has typed all, and corrected most, of these books.

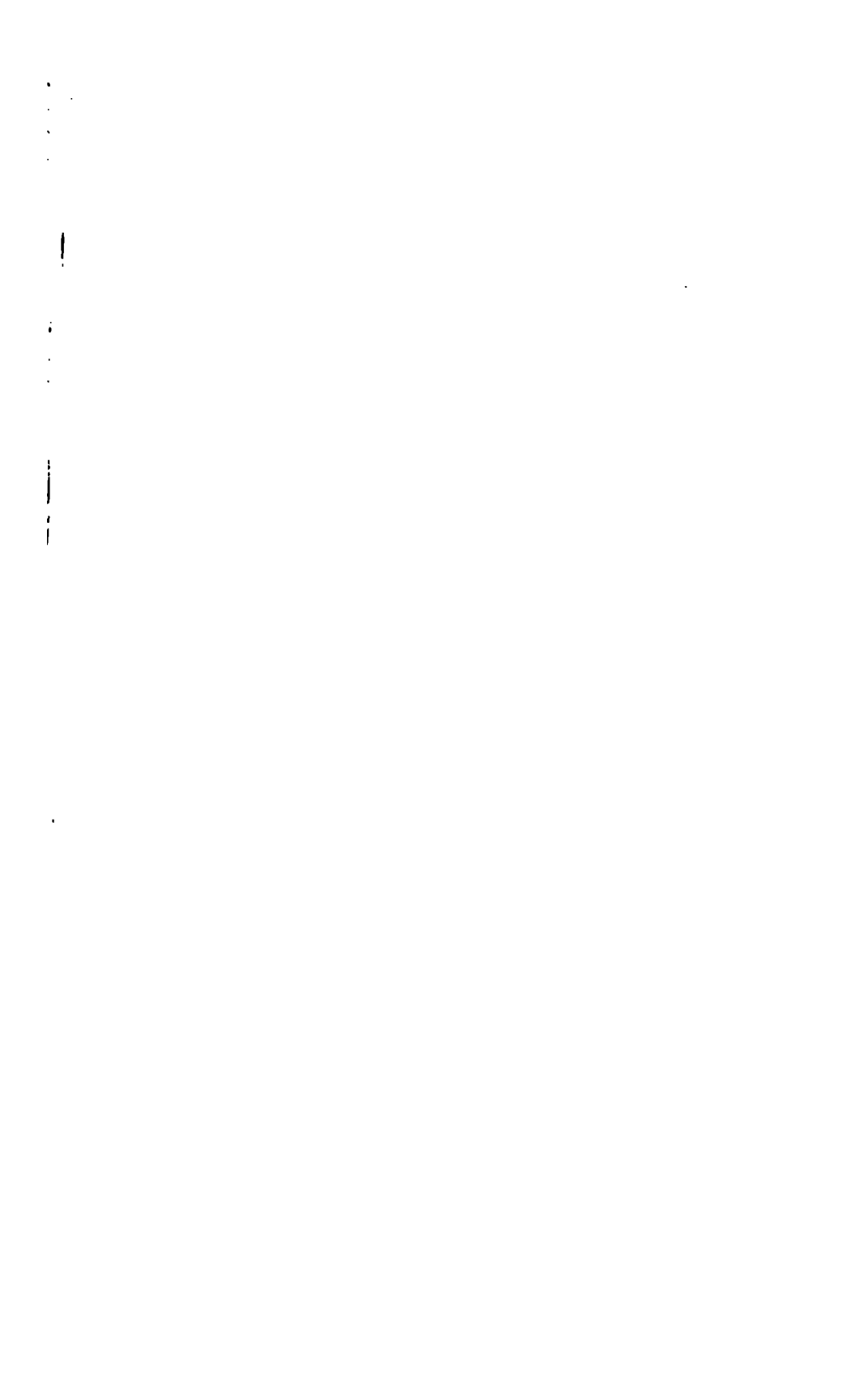
Most of "Rational Sex Ethics," Book I, was done in a month; nearly two months were consumed on Book II, while marking time waiting for my call into active service. In the two months preceding our thirtieth wedding anniversary, most of "Sex and Life" was written; and now, since Nov. fifteenth, nineteen-twenty, all but some thirty pages of this book has been written.

So please excuse me a little, and my wife a good deal; for she is doing her own house-work, with a family numbering six or seven (or "at sixes and evens," as she says). Still, day before yesterday, she either copied or took dictation to the extent of twenty pages, while, in between, I scribbled out enough for eight pages more. We finished at eleven P. M., when I went out to see a patient. She, good soul and true sport, waited up, though she has the idiosyncrasy of all women of being constitutionally of a semi-somnolent nature.

This book really completes my hurried, imperfect, I hope semi-scientific, I am sure semi-popular, survey of what I conceive to be rational sex life.

If I stop here, I think that no one will have difficulty in grasping my point of view; and I may stop, since I am fifty-four, and busy, and I suffer from inertia.

But material keeps coming; and it piles up, even as I finish this book, and I am not denying that "we" may again yield to "much importunity" (for, as I said in the first line of this epilogue, "not even the gods can fight against necessity") and write something more, or, rather, arrange what my patients and friends have written for me along this line, though, frankly, my preference would be to write the "true novel," with my wife's collaboration,—the one I referred to in the "Word of Explanation" in "Sex and Life."



INTRODUCTION TO GLOSSARY

As a book for most Americans, this book is already too large. We tire when we are through with essentials; and if the gist of a subject cannot be given in a reasonable time it is better to leave something out.

The author's redintegrative tendency may be responsible to some extent for the size of this volume, but the inherent nature of the subject and the former utter disregard of it are also in large measure responsible. Few have had reasonable ideas of sex; these ideas have had slight publicity; and any innovations in this field have been under the ban of an intolerant public conscience.

A subject like my present one must be dealt with by repetition, by illustration, by exhortation, if what is said is to sink in and carry conviction.

Regardless of size, it would be a defect to omit the anatomy and physiology of the reproductive organs if this book were intended primarily for the general public; but such is not the case. It is designed especially for professional people. At the same time, it has been the author's hope that it would so find favor in the eyes of those for whom it was designed that they would pass it on to their marriageable sons and daughters, and possibly give it as a prescription in selected cases, as has been done with his former books.

Furthermore, it is the author's belief that within ten years prudes will have vanished, the laws will have been modified, and this and similar books will be accessible to an intelligent laity, whose need is great.

Even now the author knows clergymen, not a few, who would bestow such information as this book contains, along with the sanctions of the church and the blessing of God, on every newly wedded pair.

In explaining to my professional friends that I have in

view the possible use of this information sometime by those outside the professions, I avoid the necessity for an apology for my extremely simple terminology, and explain the presence of this glossary, which, while entirely unnecessary for the professional reader, may in some small degree compensate for the omissions of chapters on anatomy and physiology.

Glossary

Adolescence, period of change from boy or girl to man or woman.

Asceticism, celibacy, or complete sex control.

Auto-erotism, masturbation, Onanism, self-abuse.

Biology, science of life.

Bulbous, in or pertaining to the bulb, or enlargement, at the root of the penis.

Celibacy, single life, absolute sex control in the unmarried.

Cervix, the neck of the womb, which protrudes into the vagina.

Chastity, abstinence from sexual intercourse.

Clitoris, a small, round, erectile organ at the upper part of the vulva, or lips, surrounded by the upper part of the nymphæ, or small lips. If the embryo had developed into a male instead of a female, the clitoris would have been the penis, and the upper portion of the nymphæ, surrounding it, would have been the prepuce, or foreskin. The sensations of the clitoris in the female are like those of the penis in the male.

Coitus, sexual intercourse.

Coitus interruptus, withdrawal, Onanism.

Coitus reservatus, intercourse without orgasm by the man; sometimes also, neither party has orgasm.

Continence, complete sexual self-restraint, i. e., from both intercourse and masturbation.

Cunni lingus, or linctus, cunnilinguis, stimulation of the female genitals, particularly the clitoris, by the tongue or tongue and lips.

Ejaculatio praecox, premature orgasm, or expulsion of the semen.

Ejaculation, orgasm, or emission of semen.

Erogenous zones, parts of the body susceptible to sexual stimulation.

Erotic, produced by love.

Exhibitionist, one who exposes his private organs.

Fellatio, taking the penis in the mouth.

Fraenum, the membrane which attaches the prepuce to the lower part of the glans penis.

Frottage, to press the penis against a woman's nates, or buttocks.

Glans clitoris, the head of the clitoris.

Glans penis, the head of the penis.

Hymen, a thin fold of mucous membrane, varying in shape, and extent, which closes more or less completely the mouth of the vagina. This is often ruptured innocently in play, by striking some sharp instrument, or cut to allow treatment.

Impotence, without sex power.

Intercourse, sexual connection.

Intromission, insertion of the penis into the vagina.

Libido, erotic sensation, energy.

Lingam, penis.

Masochism, desire to suffer pain.

Nates, hips, or buttocks.

Numphae, the small lips inside the vulva.

Nymphomania, a disease of women, causing insatiable desire for intercourse.

Orgasm, the height of excitement, or pleasure, in intercourse, accompanied by spasmodic contractions and pouring out of mucus in the female, and by involuntary contractions and expulsions of semen in the male.

Ovulation, discharge of eggs from the ovaries.

Pelvic organs, woman's sex organs in lower abdomen.

Perineal, in or on the perineum, which is the space between the sex organs and the rectum.

Pre-coital, before intercourse.

Prepuce, foreskin.

Prostatitis, inflammation of the prostate gland, a body, in the male, between the penis and the bladder, about the size of a chestnut, through which the urethra passes.

Puberty, adolescence.

Sadism, desire to inflict pain.

Seminal vesiculitis, inflammation of seminal vesicles.

Speculum, instrument through which internal organs may be seen.

Spermatozoa, the male reproductive cells, which appear like small tadpoles swimming in the semen.

Subconscious, beyond ordinary memory, or power to recall.

Titillation, tickling.

Unconscious, used by Freudonians for subconscious.

Urethra, passage for the urine.

Urethritis, specific (gonorrhœal), or benign (innocent) inflammation of the urethra.

Urethrorrhœa ex libidine, slight discharge from penis during sexual excitement.

Uterus, womb.

Vagina, canal for intercourse and for exit of child.

Virility, power of procreation in male or female.

Voluptuous, sensual.

Voni, female genital organs.

LIST OF BOOKS

No pretense is made that this list of books is at all complete or comprehensive. It is merely a few of the older and a few of the newer books which in my opinion are most helpful.

Unfortunately, while there are many very valuable scientific books for the student, they are too large, too technical, and too abstract to be of the greatest value to the laity in general.

There is a tremendous volume of sex literature, purporting to teach a proper sex life to all classes, and giving all definite instruction about venereal disease. The portions treating of venereal diseases are almost invariably accurate; and they are very necessary. The books treating of sex education are as yet almost entirely dominated by the old fallacies; and their terms are often so veiled as to make the essential parts of the subject unintelligible to the unsophisticated.

All these books show the best intent, and many have such value; but I will not name them, since their number is legion.

Portions of my book, "Sex and Life," to wit, "R. S. E. for Parents," "R. S. E. for Young Women," "R. S. E. for Young Men," "R. S. E. for Married People," and this book itself are intended to fill some of this void which exists in the literature between the older and newer ideas of sex. How the parties who need this information can obtain it is the question, since I have written these things without detraction from the truth, as I see it, or from facts as I obtain them; and in many circles these unveiled teachings are considered altogether too plain for the general reader.

BLOCH, IWAN.—The Sexual Life of Our Time. Rebman, N. Y.

ELLIS, HAVELOCK.—Studies in the Psychology of Sex. Six vols. F. A. Davis Co., Phil.

- HUHNER, MAX.**—Disorders of the Sexual Function. F. A. Davis Co., Philadelphia.
FOREL, AUGUST.—The Sexual Question. Rebman, N. Y.
GEDDES AND THOMSON.—The Evolution of Sex. Humboldt Publishing Co., N. Y.
HALL, G. STANLEY.—Adolescence. Two vols. Appleton, N. Y.
KRAFFT-EBING, R. VON.—Psychopathia Sexualis. F. A. Davis Co., Phila.
MALCHOW, C. W.—The Sexual Life. Moseby Co., St. Louis.
MENTAL HYGIENE, Vol. IV., Oct., 1920. N. Y.
MEISEL-HESS, GRETE.—The Sexual Crisis. Critic and Guide Co., N. Y.
MENZIES, K.—Auto-erotic Phenomena of Adolescence. Paul Hoeber, N. Y.
NORTHCOTE, REV. H.—Christianity and Sex Problems. F. A. Davis Co., Phila.
TALMY, B. S.—Woman. N. Y.

PSYCHOANALYSIS

- BRILL, A. A.**—Psychoanalysis. N. Y.
BJERRE, POUL.—History and Practice of Psychonalysis. Badger, Boston.
FERENCZI, S.—Sex and Psychoanalysis. Badger, Boston.
FRINK, H. W.—Morbid Fears and Compulsions. Wm. Heinemann, London.
FREUD, SIGMUND.—The Interpretation of Dreams, and other books. Brill's translations.
HALL, G. STANLEY.—Educational Problems. Two vols. Appleton, N. Y.
HOLT, E. B.—The Freudian Wish. Holt.
JONES, ERNEST.—Psychoanalysis.
JUNG, C. G.—Psychology of the Unconscious. Moffatt, N. Y.
WHITE, W. A.—Mechanisms of Character Formation. Macmillan, N. Y.

YOUNG MEN

- GILBERT, J. ALLEN.—Sex Alarma. Rebman Co., N. Y.
GERRISH, F. H.—Sex Hygiene. Badger, Boston.
WOODRUFF.—Letter from a Physician to His Son in College,
Reprint from American Medicine.

YOUNG WOMEN

- BLANCHARD, PHYLLIS.—The Adolescent Girl. Moffat, Yard
& Co., N. Y.
ROBINSON, WM. J.—Woman, Her Sex and Love Life. Critic
and Guide, N. Y.

BOYS AND GIRLS

- DENNETT, MARY W.—The Sex Side of Life. Dennett, 350
W. 55th St., N. Y.

YOUNG MEN AND WOMEN

- CARPENTER, EDWARD.—Love's Coming-of-Age. Kennerly,
N. Y.
HERBERT, S.—The Psychology and Physiology of Sex.
Black, London.

MARRIED OR ABOUT TO MARRY

- DRYSDALE, CHAS. V.—The Small Family System. Huebsch,
N. Y.
ELLIS, HAVELOCK.—The Objects of Marriage.
FIELDING, WM. J.—Sanity in Sex. Dodd, Mead & Co.,
N. Y.
GALLICHIAN, WALTER M.—The Psychology of Marriage. F.
A. Stokes Co., N. Y.
HOLT, L. E.—Care and Feeding of Children. Appleton,
N. Y.
HOWARD, W. L.—Sex Problems in Worry and Work. M. J.
Clode, N. Y.

LONG, H. W.—*Sane Sex Life and Sane Sex Living.* Badger, Boston.

MOLL, A.—*Sexual Life of the Child.* Macmillan, N. Y.

ROBINSON, W. J.—*Birth Control. Critic and Guide,* N. Y.

STOPES, MARIE.—*Married Love. Critic and Guide, Radiant Motherhood,* London.

SMITH, WM. H.—*Children by Chance or by Choice.* Badger, Boston.

SOCIAL HYGIENE.—105 W. 40th St., N. Y.

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